

THE Spirit of Missions

Vol. LXXXVII

APRIL, 1922

No. 4

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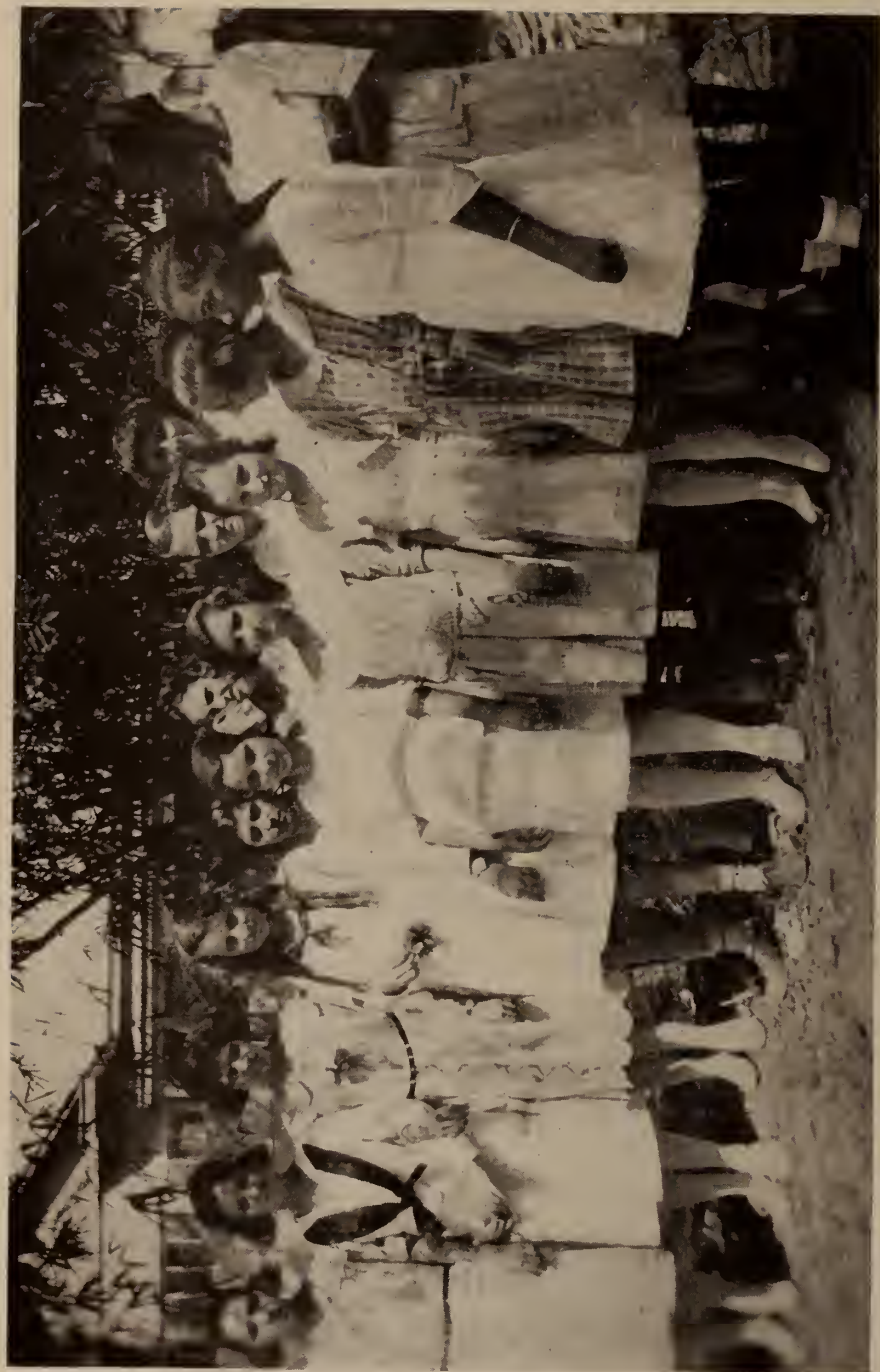
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A CLASS IN THE ENGLISH DEPARTMENT OF ALL SAINTS' SCHOOL, GUANTANAMO, CUBA
Four of the girls were confirmed last November (See "A Tree of Life," page 213)

The Spirit of Missions

CHARLES E. BETTICHER, Editor

VOL. LXXXVII

April, 1922

No. 4

THE PROGRESS OF THE KINGDOM

THIS number of THE SPIRIT OF MISSIONS represents the last earthly service of the Reverend Charles Eugene Betticher, who during the past six years has as its editor become affectionately known to many thousands throughout the Church. Just as this number was about to go to press he was

Charles Eugene Betticher called to his reward very suddenly. He had been absent from the office only three days. Death was due to pneumonia.

The grief of those at home will be shared by all the workers in the mission field, whom he delighted to serve and in whose name he often ventured to speak in these columns. He often said that he regarded this magazine as the chief means of sympathetic contact between the mission field and the home people. A decade of service as a missionary ideally fitted him to be the interpreter of those on the firing line.

He was widely known also as an effective missionary speaker and his services as such were in constant demand. His unwillingness to refrain from taking advantage of every opportunity to tell the missionary story was largely responsible for the draining of his vitality which gave the dread disease so quick a victory.

Mr. Betticher was a native of Pennsylvania and a graduate of the Philadelphia Divinity School. Very early in his ministry he felt the call of the mission field and went to Alaska, being placed in charge at Fairbanks. Not content with the care of the church and hospital at that place, he organized an extensive magazine distribution, he made periodical visitations of the adjacent creeks where thousands of miners labored and he gradually built up a series of missions in the Tanana Valley—Nenana, Chena, the Salchachet and Tanana Crossing. Writing of Mr. Betticher's work, the late Archdeacon Stuck in his book, *The Alaskan Missions*, paid this just tribute: "Of late years the Alaskan Mission has had no more valuable member than this slight, youthful-looking and delicate, but energetic and resourceful man."

In addition to his many missionary activities, Mr. Betticher founded and carried on *The Alaskan Churchman*, a quarterly paper the high character of which is disclosed by the fact that it acquired a subscription list of nearly three thousand. It was from a life and training of this sort that, after a year spent in the lecture field in the interests of the Alaskan Mission, he was called to the Missions House to assist the Reverend Doctor Hugh L. Burleson, now Bishop of South Dakota, in the management of THE SPIRIT OF MISSIONS. A year later he became its editor. With what care and ability he served in this capacity the readers of this magazine have had ample evidence.

The Progress of the Kingdom

The Church Missions House family loses not only an efficient member whose place will be hard to fill, but a friend whose gentleness, kindness, optimism and high spirit endeared him to all. To Mrs. Betticher, who herself served the Church in Alaska, and also in the Philippines, goes the loving sympathy of all who with her will treasure the memory of this courageous and faithful servant of the Master.

OF ten thousand starving orphan children in the Near East for whom no other provision is now possible this Church has been asked to assume charge. A great and immediate summons is thus brought to us. Through lack of funds the Near East Relief was forced to cut its appropriations **Near East Relief** twenty-five per cent. This cut literally means death to thousands upon thousands of helpless children unless other forces come to their rescue. Five dollars a month will maintain a child's life.

A well-formulated plan of coöperation for the Church with the Near East Relief has just been inaugurated by Bishop Gailor, after careful consideration between our Foreign-Born Americans Division and the officials of the Near East Relief. Bishop Gailor has asked a number of representative Churchmen to serve as a national committee. A special appeal has been made by Miss Lindley to the Woman's Auxiliary Branches asking that they strive to inspire generous contributions. It is a grave emergency and, in spite of the many other demands, we feel justified in urging all to take this matter to heart. It is announced that checks may be sent to the Near East Relief treasurer, Cleveland H. Dodge, 151 Fifth avenue, New York, or to Lewis B. Franklin, our own national treasurer, 281 Fourth avenue, New York.

BISHOP HULSE'S statesmanlike article on the situation in Cuba deserves universal attention. He tells us that we gave Cuba political freedom but that this is the smallest part of our task. We set Cuba free from a foreign government which was selfishly exploiting the Island. Cuba **Church Schools in Cuba** is yet to be set free from false religious, social and political ideals. This is a neighborly and Christian duty, resting at least in part on this Church. Bishop Hulse believes that the solution of the problem lies in the Christian education of the children, and he is doing his utmost to develop Church schools. Just now he is pressing the development of a school in the suburbs of Havana and in this effort he has been given the assurance that the Presiding Bishop and Council is behind him.

THE fact that Easter is at hand reminds us of the many things to be done in preparation for its observance. For one thing, it will remind the boys and girls of the Church that there is very little time left in which to complete the filling of their Mite Boxes. Perhaps many of the Mite **The Lenten Offering** Boxes are already full. If you have found that the manufacturer made these boxes too small, show that that will not stop you. Ask the teacher or the superintendent for another box. If there is none left over, use an envelope. What you put the money in is only a detail. The great thing is to obey your generous missionary impulse and do your utmost to swell the great offering which the children of the Church will make this year. It is thrilling to think how this offering has grown year after year and to think of all the benefit and joy that it has brought to boys and girls all over the world.

A LENTEN MESSAGE

THIS number of THE SPIRIT OF MISSIONS comes in the the middle of the Lenten season, when we are asking ourselves the question, what is our personal responsibility for the extension of the Kingdom and what is the Church's obligation of service to the world?

We begin with personal religion. Beneath all problems of history and philosophy is this ultimate and vital subject of the relation of the individual soul to God and its redemption by Jesus Christ. That is fundamental. Do I know Christ? Am I at peace with God? Is there any sin that hides His Face from me and shadows my consciousness of His Presence and His Love? These questions give reality and meaning to the Lenten self-denials and the Lenten services.

But there is always the great question of the Church's service to the world as a corporate institution, and that service may be described in general terms as the Church's contribution to the world's civilization. And here let us insist that the ideas of civilization are spiritual ideals. The applications of steam and electricity by the discoveries and inventions of modern science are not civilization and do not necessarily advance civilization. Neither is the development of commerce and industry and the increase of wealth. These things may come with civilization, but they are effects and not causes. For the civilization of any people is the attainment and possession of moral qualities and the devotion to spiritual ideals. It means the development of honesty, straight-forwardness—of the love of truth and of freedom to seek the truth—of strength without boasting, of public spirit, humaneness, compassion—and it was the creation of these ideals by the effort and sacrifices of our Christian forefathers that made all our scientific discoveries and inventions possible. The obligation and endeavor of the Church is still to persuade men everywhere to accept and live up to these ideals.

Therefore the Church puts before men a definite standard of faith and conduct, which is recited in its simplest form at every service. We call it the Apostles Creed. It makes the life and character of Christ the ideal of faith and moral action, for through Him, as the Creed states it, we know the Father and His forgiveness, the Son and His redeeming sacrifice, and the Holy Spirit and His life-giving power.

These are the truths we live by, for that God is like Christ is the very essence of our belief.

From these truths devout men have from time to time drawn conclusions, and made interpretations of doctrine; but after all the truths of the Creed are our one immutable foundation of faith. To enforce these truths and bring them home to men's minds and hearts the spiritual experience of many centuries has devised and handed down to us a rich heritage of devotional helps and customs and ceremonies; but the one fundamental and indispensable message of the Church is the simple standard of faith and conduct, the criterion of life, which we are bidden to study, to reflect upon, and to make our very own.

As Saint Paul said, "Christ is all", and again, "I resolved to know nothing among you save Jesus Christ and Him crucified." Yes—that is all. Christ and the moral glory of His life and sacrifice—that is what the world needs to accept and ponder. That is what we must all endeavor to appropriate for ourselves and realize in our lives; and we may by God's grace make some sure progress in this soul-growth this Lenten season.

THOMAS F. GAILOR.



THE REVEREND CHARLES EUGENE BETTICHER

Editor of The Spirit of Missions.

Died March 15, 1922

Minute

The President and Secretaries of the Council and the Woman's Auxiliary have adopted the following minute for permanent record:

THE death of the Reverend Charles E. Betticher has taken from us one of the most efficient, consecrated and beloved workers in the Missions House.

Charles Eugene Betticher served the Alaskan Mission with heroic devotion for ten years. In 1916 he became the editor of *The Spirit of Missions*. The Church at large knows how splendidly he filled that position.

Only those who were nearest to him realized that his health was breaking down under the burden of many responsibilities, which he accepted and discharged, heedless of his strength, with a cheerful enthusiasm that characterized this true child of God.

Gentle, affectionate, industrious, efficient—abounding in faith—he radiated light and encouragement to all with whom he came in contact. “Right dear in the sight of the Lord is the death of His Saints.” “Their works do follow them.”



SANCTUARY OF MISSIONS

JESUS lives! thy terrors now
Can no longer, death, appall
us:

Jesus lives! by this we know
Thou, O grave, canst not en-
thrall us.

Alleluia!

Jesus lives! henceforth is death
But the gate of life immortal;
This shall calm our trembling
breath,

When we pass its gloomy portal.

Alleluia!

Jesus lives! for us He died;
Then, alone to Jesus living,
Pure in heart we may abide,
Glory to our Saviour giving.

Alleluia!

Jesus lives! our hearts know well
Naught from us His love shall
sever;

Life, nor death, nor powers of hell
Tear us from His keeping ever.

Alleluia!

Jesus lives! to Him the throne

Over all the world is given:
May we go where He has gone,

Rest and reign with Him in
heaven.

Alleluia!*



THANKSGIVINGS

WE thank Thee—
For the life and work of
Thy servant, Charles Eugene Bet-
ticher. (Pages 203 and 206.)

For the joy and gladness which
he brought into the lives of many
far and near; for his trium-
phant example of Christian opti-
mism, and for his unceasing devo-
tion to the extension of his Master's
Kingdom upon earth.

PRAYERS

ALMIGHTY and everliving
God, we yield unto Thee most
high praise and hearty thanks, for
the wonderful grace and virtue de-
clared in all Thy saints, who have
been the choice vessels of Thy
grace, and the lights of the world
in their several generations; most
humbly beseeching Thee to give us
grace so to follow the example of
their stedfastness in Thy faith, and
obedience to Thy holy command-
ments, that at the day of the gen-
eral Resurrection, we, with all
those who are of the mystical
Body of Thy Son, may be set on
His right hand, and hear that His
most joyful voice: Come, ye
blessed of My Father, inherit the
kingdom prepared for you from
the foundation of the world. Grant
this, O Father, for Jesus Christ's
sake, our only Mediator and Advo-
cate. Amen.



OMERCIFUL God and heav-
enly Father, Who hast taught
us in Thy holy Word that Thou dost
not willingly afflict or grieve the
children of men; look with pity,
we beseech Thee, upon the sorrows
of Thy servants, for whom our
prayers are desired. In Thy wis-
dom Thou hast seen fit to visit
them with trouble, and to bring
distress upon them. Remember
them, O Lord, in mercy; sanctify
Thy fatherly correction to them;
endue their souls with patience
under their affliction, and with
resignation to Thy blessed will;
comfort them with a sense of Thy
goodness; lift up Thy countenance
upon them, and give them peace;
through Jesus Christ our Lord.
Amen.

* This hymn has been chosen for the Sanctuary because it was sung at the burial service for the Reverend Charles Eugene Betticher, and will thus always be associated with his memory in the minds of those who were privileged to know him.





SOME OF THE BOYS IN A CORNER OF THE COURTYARD



A CLASS ROOM IN THE SCHOOL AT MARIANAO, HAVANA

THE CHURCH AND EDUCATION IN CUBA

By Bishop Hulse

IN 1898 the Congress of the United States declared that the people of Cuba were and of right ought to be free and independent, and directed the President to use all the forces of the United States to free Cuba from its connection with Spain. This led to the Spanish-American war, in which the United States departed from its traditional policy of isolation and assumed world-wide responsibilities. This war cost directly only a few thousand lives and about \$165,000,000—indirectly through the additional responsibilities it thrust upon us it has cost us the lives of many thousands and many hundreds of millions in treasure.

All this to set the people of Cuba free and give them a chance to work out their own destiny.

Free from what? Free from connection with Spain. But the trouble with the Spanish government was not that it was an alien government, imposed by force from without. The real

trouble was that it was a selfish, cruel and inefficient government, carried on in the interest of the ruling class and not in the public interest. The war freed Cuba from Spanish government, but it did not free Cuba from the religious, social and political ideals which had made that government inefficient and odious.

In an autocracy the character of the government will depend on the ideals of the autocrat. In a democracy the character of the government depends on the controlling ideals of the people, not simply the things they wish for and dream about, but the things for which they work. In the long run the ideals of a people determine its character and so its destiny; not its dreams, but its working ideals, the ambitions which control its free action.

Until the Cuban people can be freed from these greedy and selfish ideals their political freedom will be of little advantage. As long as government is carried on in the same old spirit the

The Church and Education in Cuba



THE LIBRARY!

only advantage political freedom brings is that the governing class is native rather than foreign, so that the resources of the country are not drained away.

We have given Cuba political freedom, but that is the smallest part of our task. Now we must help to set Cuba free from the false religious, social and political ideals which debase government; especially from those greedy and self-seeking ambitions which make every man desire to get something for nothing, which lead people to struggle for political position as an easy and convenient way of exploiting their fellow citizens, which introduce the slimy trail of bribery into all the affairs of human life. From politics this spirit goes into business and from business into religion. The politician must receive a present before he will permit you to build your house and the expressman a present before he will take your packages and

the priest a present before he will say a prayer for your soul.

Until in place of this ugly spirit we can put the spirit of service, democratic government will be in danger of breaking down. This requires education. It is a long, toilsome and difficult process; it means the discipline of the will and the training of the imagination as well as the imparting of information.

The hope of Cuba is in its youth, especially those in the country, where distractions are fewer than in the cities. While public schools in the cities are fairly good as far as they go, they are few and far between in the country and are apt to be poor. In the best, city or country, little attempt is made to impart ideals and develop character. "What am I going to do with my boys?" is the question asked again and again by country parents.

The great contribution we can make to Cuba is to establish schools under Christian auspices where we can take the best youth of the country and train them for future usefulness in the community, setting them free not only from ignorance but also from the domination of false and greedy ideals, substituting the Christian ideal of service for the pagan ideal of self interest, teaching that the only justification for power or for property is to be found in service.

These youth are the future leaders of the Cuban people. If we can persuade them to take up that leadership in the Christian spirit not for what they can get but for what they can give then we will complete the work we began in 1898; we will be giving Cuba the interior freedom without which exterior freedom is of little value.

We have the beginning of such a school for boys now in a rented house in Marianao, a suburb of Havana. Its equipment is poor and being in a rented building its future is more or less uncertain, yet we have had twenty-six in attendance during the year.



THE IMPROVISED CHAPEL

We need \$30,000 to purchase a piece of land large enough for the future development of the school where we can have a building to accommodate at least fifty boarders and as many more day pupils. Other Churches are recognizing the need and are spending hundreds of thousands of dollars on their schools. The Episcopal Church has certain great advantages in training citizens of a free country and we ought to give the benefit of our experience in the largest measure.*

Michael Angelo is said to have been asked once what he saw in a great block of marble at which he was looking intently. "I see an imprisoned angel," was his answer, and he went to work with hammer and chisel to dig the angel out of the block of marble. As I look at our poor and im-

perfect school with its inadequate equipment I look beyond it to the school that is hidden there.

I see a noble group of buildings—chapel and school, gymnasium and dormitory; I see the boys playing in the campus, studying in the school, worshipping in the chapel; I see a great center of light and leading to which the brightest boys in the country look with hope and ambition, from which goes out year by year a stream of graduates with trained minds and disciplined wills and Christian ambitions, filled with a sense of responsibility; young men who bit by bit will transform the community as they drive out the evil spirit which torments us.

I may not have the magic power of Angelo to rescue this imprisoned angel but I can see it there waiting and I see also the distracted and perplexed and leaderless community waiting, unconsciously longing for unselfish guidance.

*In response to the request of Bishop Hulse the Council was glad to assure him that they would stand behind him in his endeavor to raise the \$30,000. He has already raised about \$18,000.



ON THE BALCONY OF THE NEW ALL SAINTS' SCHOOL



ALL SAINTS' SCHOOL IN FRONT OF ITS NEW BUILDING

A TREE OF LIFE

By Sarah W. Ashhurst

"**H**OPE deferred maketh the heart sick, but when the desire cometh it is a tree of life."

Our desire has come, in the form of a fine new building for All Saints' School, Guantanamo, Cuba, and already it is proving a "tree of life". The beginning of the new building last April, with the laying of the cornerstone in May, marked a new era in the history of our mission in Guantanamo.

It showed the Cubans that we meant business and had justified our existence and had come to stay. They want what we have to offer, English, and modern methods of teaching. Before the building was finished we had many applications from parents who would never have thought of putting their daughters of high school age in our All Saints' but for the new building, the first section of which is now com-

pleted, and was dedicated by Bishop Hulse on November 14th, 1921.

It is really a very imposing two-story building, built in the approved style of Cuban architecture. On the ground floor are three good-sized school rooms, and an enclosed back porch, also used as a school room.

Miss Cramer and the primary department still must use the side porch of the church, because a large section of the school has not yet been built.

During November our registration was one hundred and we have several applications for December. Already every seat is full. We have more floor space, but no more desks.

You may see by the picture what a nice looking group of children, and boys and girls we have. Out of our one hundred scholars we have Ameri-

A Tree of Life

cans, Cubans, Spaniards, Chinese, English-speaking colored children from the various islands, and two little Turks from Constantinople. Truly we feel that "God hath made of one blood all nations of men" and we are trying to put into practice our duty as we study the Catechism day by day together.

We use *Christian Nurture* in day school as well as on Sundays, so that every one in the school receives definite religious instruction. Quite a number of scholars have completed their "step" Catechism. Seven out of the fourteen confirmed by Bishop Hulse on November thirteenth were from our day school.

At one time, about four years ago, every member of the senior class was a communicant. But these girls are married or out at work now. One of them, Amy Burton, still is assistant to Miss Cramer in the primary class.

Two of our girls, Maria and Araceli Collantes, are now at Saint Faith's School, Saratoga Springs. Mercedes Cubria is now in training at the Episcopal Hospital in Philadelphia, where she is making a fine record. Juan Rubio, one of our boys, is attending High School in Philadelphia. Is it not worth while? I wish you could drop in and see us in session. I know we would enjoy your visit and I think you would.

We teachers live together on the second floor, and are so much cooler and more quiet than when living on the ground floor. The fly in the ointment is the lack of water on the second floor. Some nights our tank fills and then we are all right for the next day, but some nights the water runs for only a very short time. Then we have to draw from the yard, which is a hard pull upstairs. Oh, what a boon the yard is to the boys especially! They have never had any place but the street before, and what baseball games and boxing matches they can have now. You would laugh to see the little box-

ing ring they have rigged up, with stakes and string. Here, most of the boys fight by flinging stones, and I am delighted to see our boys studying out the rules of the game and insisting on fair play.

We suffered a great loss this fall when Mr. Watson left us after seven years' work in Guantnamo to go back to Mexico. Every one loved him; as one woman put it, "To me he is not a man, he is a saint." He was rector, friend, father, mother, big brother, anything anyone needed, to all of us. I doubt if there was a dry eye in the church at his farewell service. We are fortunate indeed to have Mr. Lopez in charge for every one remembers him with affection who knew him when he began this church, fifteen years ago.

What we need most now is a rector who will love these people as Mr. Watson did, and lead them, and sympathize, and help. Never were opportunities for work nor prospects of growth brighter than at this present moment, I think. Man's extremity is God's opportunity, and man has reached his extremity in Cuba now. Men are thankful to work for food now, or fifty cents a day. Unemployment is almost universal. People are turning to the Church as never before.

When I first came back from my holiday I was met by this news from one of our members: "They have been trying to mash up our Church, while you have been gone."

The Sunday the bishop was here we had seventy at the early Communion, sixty-five at Spanish school, one hundred and twenty at the English school at 3.15, over two hundred at the night service, and many who could not get in were turned away. Fourteen were confirmed and one girl and two babies baptized that day. Monday at the dedication of the new school the new building was packed. Is All Saints' Church "mashed up" yet, or is it a "Tree of life" bearing good fruit?



THE STAFF OF THE SIAN MISSION

*Left to right: C. T. Sun, catechist, the Reverend H. J. P'u, the Reverend D. M. Koeh,
S. C. Hu, teacher*

THE MISSION OF THE CHINESE CHURCH IN SHENSI

By the Reverend P. Lindel Tsen

Mr. Tsen has been the general secretary of the Board of Missions of the Church in China since its organization in 1912. Until recently, he has combined the duties of the secretaryship with those of rector of the important mission at Nanling, the largest outstation of Wuhu. Mr. Tsen is now giving his entire time to directing the missionary work of the Church in China and in securing support for it.

I HAD the pleasure of escorting our first missionaries, the Reverend H. J. P'u and the Reverend D. M. Koeh, to their missionary station in Sian some years ago. We entered that ancient capital of China September 14th, 1916, and received a most cordial welcome both from the officials and the gentry. These five years have witnessed an ever growing interest in our work. Had it not been for this friendly attitude of the people we would not

be in the position we are at present. They exerted themselves on our behalf from the very first in the matter of securing a large compound for less than half its actual value. They have always been ready to help us in every way possible to them. Last year, in spite of famine and political disturbances, they contributed over \$1000 towards a building that is now used as a dormitory for our school. I have just received a letter from the Rev-



CHRISTIAN STUDENTS IN SIAN AT A SOCIAL MEETING



ENTRANCE TO THE NEW PROPERTY

erend Mr. P'u saying that he is hoping to raise \$50,000 among the Christians and their large circle of sympathizers. I feel that there is some good foundation for this hope or Mr. P'u would not be so outspoken.

Our missionaries, though quite young in the field, are holding strong social positions. The Sian Famine Relief Committee, composed of all the most important organizations of the city, elected Mr. P'u as its chairman. Our missionaries are also editing a weekly paper which has a large circulation. They are leaders in a "Patriotic Band", the object of which is to propagate the right principle of patriotism. An anti-opium league is also under their control. They are often called upon to give popular lectures, to supervise night-schools for adults and poor children, and to enter into various social activities. Our church compound is a live center for all sorts of social enterprises having public welfare as their aims.

But this is not all. Our missionaries are strong evangelists. They regard

the Gospel of Christ as the very heart and soul of their entire work. They utilize every opportunity in educational, social and philanthropic work for the advancement of the Kingdom of God. They earnestly seek to win souls for their Master. Their church, with a seating capacity for three hundred people, is usually crowded and the congregation is growing both in number and in spiritual devotion. Many laymen are learning to serve the good cause through personal sacrifices.

I would like to quote a few facts from our last annual report. We have within the city of Sian five acres of land valued at \$4000 and two buildings valued at \$12,000. There are sixty-nine church members, thirty boys in a primary school, thirty-six primary school girls, 120 students in the high school. We have two clergymen, one Biblewoman, one catechist, and six teachers. The average running expense a year is about \$5000, out of which the Board of Missions of the *Chung Hua Sheng Kung Hui* gives \$2000.



CASTLE GATE
There is nothing like it—except in Utah!



HELPER, UTAH

So-called because here the extra engine is put on to "help" the trains over the Rockies

HOW WE BROUGHT THE GOOD NEWS TO THE COAL CAMPS

By Bishop Moulton

"I SPRANG to the saddle and Joris and he" although in this case it was "Bulkley and me."

We landed in Castle Gate at about nine o'clock after a five hours' ride in the stub. John Martin met us at the station, which is an old freight car. The real station was demolished some time ago by a runaway coal train. The Martins gave us a good supper and then placed at our disposal the suite of the general manager, where we passed the night.

The following morning—Sunday—we held a fine service in the big auditorium where they have moving pictures and lectures and entertainments. There was a baptism here and mite

boxes were distributed to everybody. "Preach the Word, Parson," they said, "we don't hear the Word any too often down here." So we preached the Word, and we sang the hymns and we baptized the children and we said the fine old prayers, and they told us it was good—it was good—it was good.

After a hurried meal at the hospital we boarded a train that was two hours late and made for Helper. We caught the stage here and plowed through the mud and slush and water and ruts up the mountain side to Kenilworth. We blew a tire just outside the town but it required only a few minutes to fix it and we reached the center on time. They were waiting for us. It was



THE SUPERB PORTAL OF THE ROCKIES—CASTLE GATE

another auditorium in which we were to hold our service, as the Mormons are the only ones who have a church building in these places. Once more we preached. Once again we baptized children. Once more we lifted up our hearts and once again they told us it was good. After the service it looked like a long walk back to town, but they came to our assistance with a handcar and we slid down the mountain side to Helper in this stirring way.

At Helper they served us with a fine supper and then we repaired to the railroad Y. M. C. A. where we held another service. More hymns, more prayers, more preaching and even again they told us that it was good.

The next day we were due at Storrs, a mining camp way up at the end of a wonderful box canyon. It was a walk of six or seven miles if we walked it as we expected to do. We started out with vestments and service books. It was mud, mud, mud, and snow, snow, snow, and water, water, water. After two miles of this floundering we struck

the railroad track and a good-natured engineer who suggested that we pile into a waiting caboose and let the freight train carry us up the mountain. We piled in. In time we attained the summit. More slush, more mud, more water, but who minds that? We had news to bring.

This little town was full of flu. We called around among the people so that they would know we had arrived, and after supper, generously provided by good friends, we held our service in the school house. It was fine. We preached and prayed and praised, and for the fourth time they said that it was good.

At ten o'clock, over the washed out, rutted, flooded roads we went down the mountain side in the first-aid ambulance.

Up at five-thirty the next morning for a five-hour ride in the stub and back home for a day or two.

There is so much fun in the mission field that we wonder, Bulkley and I, why everybody is not out here.



THE FUNERAL PROCESSION OF PRINCE KUHIO

THE LAST OF HIS RACE

By Bishop La Mothe

PRINCE JONAH KUHIO KALANI'ANA'OLE, who died on January seventh after a short illness, was a descendant of the last independent king of the Island of Kauai, before that island kingdom was absorbed into the greater kingdom of Kamehameha, the Conqueror, more than a century ago. He was born at Koloa on the Island of Kauai on March 26, 1871. He was later created a Prince of the Crown by King Kalakaua. And since the Islands became territory of the United States he has been the Hawaiian representative in congress. He was educated in the schools of Honolulu, later he became a student in Saint Matthew's Academy in California and after that went to England to finish his education. He was a member of the Hawaiian congregation

of Saint Andrew's Cathedral, Honolulu.

Although we understand he had requested a quiet funeral, it was decided not only to accord him a state funeral but to bury his remains with all the historic ceremony accorded to royalty by the Hawaiian people. There were two reasons for this: first as a token of the respect and love in which he was held by the Hawaiians and Haoles alike, for he has been a loyal and faithful leader of his people and has ably represented Hawaii in the Halls of Congress; secondly because he was the last scion of the royal family and never again could there be a funeral of this kind.

The bishop was asked to take the funeral service. He was glad to do so. It was an experience which was



BISHOP LA MOTHE READING THE BURIAL SERVICE

unique, from the blending of the beautiful and hopeful burial service of the Church with the almost barbaric customs of old Hawaii.

On Saturday midnight Governor Farrington and Bishop La Mothe were at the Iolani Palace to receive the body of Prince Kuhio. It was brought from Kawaiahao Church, where, after the custom of the Hawaiians, it had lain in state all week. It was a strange and almost weird sight as the bearers approached amidst a great crowd of people—on either side of the casket were the bearers of brilliant lights and the strange looking *kahilis*, which are symbols of royalty, very beautifully made of feathers. (They resemble enormous feather dusters more than anything else.) The casket was brought into the throne room and placed in a beautiful koa wood outer casket, the *kahilis* and the *tabu* stick, which is a large golden ball impaled on an ivory stick, set in place. The bishop offered a prayer and the ceremony was over.

The watchers took their places on either side of the casket—constantly waving small hand *kahilis* over the casket. There were eight of these watchers under a captain, relieved every hour, and for eight days, while the body lay in state the watching and waving never ceased.

At ten o'clock on Sunday morning the bishop and clergy with the Hawaiian choir from the cathedral arrived in procession at the palace and took their places at the foot of the casket. It was a strange but impressive sight, the casket covered by yellow feather *ahuulas* or capes, the strange looking *kahilis*, the *tabu* stick, the purple and yellow decorations, the Hawaiian mourners, all dressed in long feather *ahuulas*—a sight never to be forgotten.

On the arrival of the princess, the beautiful burial service of the Church was begun. The Reverend James F. Kieb read the opening sentences. The choir under the direction of Mr. R. R. Bode sang the psalm. Canon Ault read



SAINT ANDREW'S CHOIR AT THE FUNERAL OF PRINCE KUHIO

the lesson, after which the choir sang *Lead, Kindly Light*, and the bishop took the rest of the service. After the hymn *Peace, Perfect Peace*, the casket was carried out to the waiting catafalque which was drawn by 150 *poolas* or Hawaiian longshoremen, all dressed in white, with purple sashes around their waists. The procession fell into line and started on the long two and one-half mile walk to the mausoleum. The procession, which was nearly two miles long, was made up of details from every branch of the army, navy and marine corps, the different Hawaiian societies, lodges, organizations, etc., all the ministers of the city, the choir, clergy and bishop, the Sons and Daughters of Hawaii—all of whom walked. Behind the catafalque rode in automobiles the family, and then the governor and his family, General Summerall, Admiral Simpson, General Barette with their families and staffs.

Grateful, indeed, were those who walked that the day was clear, though

warm, for it took two hours to reach the Royal Mausoleum. As we waited while the heavy casket was put in place, it was strange to hear the wailing of the old professional wailers and chanters, who chanted in a sort of mournful dirge the lineage and history of the dead prince. The bishop read the committal, the choir sang *Abide with Me*—and so ended a funeral of Christian simplicity and almost barbaric splendor such as will never be repeated.



It may be that Hawaii's waving palms first suggested the "kahilis"



THE REVEREND C. E. MAIMANN, THE CHOIR OF SAINT JOHN THE BAPTIST, CORONA, CALIFORNIA,
AND THE THREE BANNERS



THE CHURCH SCHOOL THAT WON THE THREE BANNERS

THREE BANNERS

By Leila M. Maimann

PERHAPS the readers of THE SPIRIT OF MISSIONS will be interested in hearing of a mission Church school that won three beautiful banners last year.

Nestling among the beautiful foothills, in sight of three snowclad mountain ranges, lies the little town of Corona, California. Saint John the Baptist is a mission with a Church school of which any priest might well be proud. Numbering only twenty-five or twenty-six souls, it makes up in enthusiasm and devotion for what it lacks in numbers.

For a number of years the bishop of the diocese of Los Angeles has given a beautiful bishop's banner to

the Church school in the diocese having the highest average attendance from the month of October to May. This banner has not been won outside of the city of Los Angeles for a number of years until last year, when the little mission school of Saint John the Baptist, Corona, won it, along with two banners given in the convocation.

Corona is in the convocation of San Bernardino, and twice a year the convocation has a Church school rally, held at one of the larger churches, usually at Redlands. Last year, it was decided to give two banners: one the dean's banner, to be given to the school having the highest Lenten Offering, per capita; and the other, to be given

Three Banners



THE CROSS BEFORE IT WAS DECORATED

to the school having the best average attendance.

Corona carried off all three, and needless to say it is at present "the banner Church school" in the diocese. The banner given by Bishop Johnson is a beautiful, large one, made of white satin and purple velvet, and was presented at the diocesan rally, held at the pro-cathedral in Los Angeles, last May. The dean's banner, Churchly in its design, was presented by Saint Stephen's Church school of Beaumont. The other banner, which is also a beautiful one, was presented by Mr. Hanson, of Upland.

The Lenten Offering of this little school seemed, indeed, wonderful, for there are no wealthy children connected with Saint John's Church, so that their offering meant that the children had caught the real spirit of sacrifice. On Easter afternoon a children's service is held, with the choir boys leading the singing. A floral cross is then built by the members of the school, each one bringing a little bouquet of flowers, until the large wooden cross, over six feet in height, is en-

tirely covered. The mite-boxes are then presented. Imagine our surprise and delight when we found that the amount totaled over \$76.00, or more than \$3.00 per capita! Two of the boys deserve special mention for their offering, as these two brothers alone earned and saved over \$25.00 during Lent, and put it all in their mite-boxes. Their father is our faithful superintendent and their maternal grandfather was a missionary and one of these boys, now a lad of fourteen, is planning to one day be a priest of the Church. These boys sold *Saturday Evening Posts*, did errands for the neighbors, worked on Saturdays at whatever they could find to do, denied themselves picture shows and candy, and even—as young lambs were offered up as a sacrifice of old—sold a pet goat that a friend gave them, and put the money into their mite boxes. But when they saw their little school proudly carrying off all the honors in the convocation and in the diocese, they no doubt felt well repaid, as did their rector and teachers.



THE CROSS AFTER IT WAS DECORATED



THE WIDELY LOVING SOCIETY ORPHANAGE, OSAKA, JAPAN

THE WIDELY LOVING SOCIETY, OSAKA, JAPAN

By Leila Bull

THE Widely Loving Society celebrated some time ago the thirtieth anniversary of its founding, and Mr. Kobashi, in addition to his usual report, told of the growth of the work from the beginning, illustrating his facts with colored charts. Mr. Kobashi's eldest brother, the founder, planned a work of wide, practical benevolence, especially for the rescue and training of destitute children, intending to devote the farm and property inherited from his ancestors to this purpose, and to constitute his four younger brothers and himself members of the society, sharing everything with the children. He persuaded Miss Utako Hayashi to join as teacher, and found a "Jonathan to his David"

in the third brother, Jitsunosuke. The second of the brothers alone was not in sympathy with his plan and on the death of the founder refused to allow the entailed property to be longer used for this purpose. The founder had foreseen this and had directed Miss Hayashi and the youthful "Jonathan" to remove the work to Osaka, where a friend had offered a house free and the rent of a farm on shares. Thither they came with a little flock of seven children, and nothing they could call their own of worldly goods except a few books and simple articles of clothing. But they were rich in faith and hope which never failed, and constant in prayer and thanksgiving for the wonderful answers received, and rich



SOME OF THE ORPHANS AND THOSE WHO CARE FOR THEM

This picture was taken some years ago

in the disposition and ability for hard work.

Comparing the conditions of those early days with the pretty little village of cottages which house the 150 children and caretakers, with its chapel and school, its office and work rooms, and the well-tilled fields which surround it, one realizes vividly what God can do for such steadfast faith and works. Many hearts, Japanese and foreign, have been moved to assist those who worked so hard to help themselves. The pretty chapel near the entrance from the highway, as well as some of the farm land, are the gifts of two daughters of Mrs. Cochran of Yonkers, given when Miss Hayashi visited America several years ago to observe benevolent and social service work. Among the cottages is one built with the proceeds of a concert given by Japanese friends in New York when she visited that city. The school and office building is the result of a month's hard

work on her part in Formosa in preparing for another concert. Each building has its own history, and none is more eloquent than that of the Moriyama Cottage in testifying to the influence of the Widely Loving Society in helping to awaken the materialistic citizens of prosperous Osaka to consider the needs of the poor and helpless as they are doing today. The pretty, convenient little Moriyama home was built and equipped by the editor-in-chief of one of Osaka's great daily newspapers, in memory of his wife, an earnest Buddhist believer, who was greatly interested in the Widely Loving Society and during her lifetime contributed monthly to its sustentation fund.

A visitor to the plant is shown the carpenter shop, the farm building and work shed, where sometimes ropes are twisted, sometimes envelopes cut out and pasted: and in the season, the house full of ravenous silk worms,



NIGHT IN THE ORPHANAGE

The Japanese always sleep on padded quilts on the floor

keeping someone busy, at night as well as day, in supplying them with mulberry leaves. In all these occupations, as well as those of the households, the children do their share under supervision, in addition to their studies at school where they seem to keep abreast of the pupils in the government schools. They have time to play also and seem to be an unusually healthy, happy lot. They have the robust appetites of normal children, too, notwithstanding the fact that prices of the necessities of life have more than doubled in Japan since the beginning of the Great War. They raise all the vegetables they need. But the farm is too small to yield rice and wheat enough for more than a few months' use. Therefore they must be bought with money, and it takes a great deal of it, for rice, the staple food, has risen in price more than other commodities.

This expense is met in a variety of ways, including the income from the children's occupations, monthly pledges from Japanese friends, scholarships from America, bonuses from the government, special gifts from friends both at home and abroad, bank inter-

est on a small "Rainy Day Fund" and a few miscellaneous items.

A recent interesting development of the Widely Loving Society's work might be described as Christianization by Colonization. The orphanage authorities have secured from the Japanese government a grant of land in Hokkaido, the northern island in the group, where they have established a Christian village for the purpose of settling upon it some of their graduates who were trained in agriculture. Japanese agricultural communities are usually very small. The farmers live in the village and work the surrounding fields, instead of living in scattered farm houses.

So far the plan is working well and one of the first buildings erected has been a church. There is a Japanese pastor in a nearby town who comes to the village for Christian services. Bishop Tucker says that so far as he knows this is the first attempt of this kind in Japan, although in the neighborhood of Nagasaki there are, he thinks, several villages in which practically all the inhabitants are Christian.



THE NEW CHURCH OF SAINT MARY THE VIRGIN, SAGADA
The old church still stands in the rear—a striking contrast!

THE NEW CHURCH OF SAINT MARY THE VIRGIN, AT SAGADA, P. I.

By the Reverend A. B. Parson

LAST December, in the *fiesta* season of Saint Mary the Virgin, Bishop Mosher dedicated the great stone church at Sagada, Philippine Islands. The inspiring services came to a climax when the bishop at the steps of the altar in the great church began the singing of the *Te Deum* and a great congregation of Igorots and visitors took up the words with joy in their hearts and in their voices. They had achieved a great triumph in building such an imposing edifice that many had called an impossibility.

This daring spiritual and structural task was begun in 1912. To meet the obstacle of absence of building material the Mission long ago had to erect and operate saw-mill, planer, shingle-mill, lime-kiln, charcoal-pits, and quarries, and to engage in the important

operations of logging, carpentering, blacksmithing, repair work, blasting, excavation, stone-cutting, and masonry. In addition Padre Juan (The Reverend J. A. Staunton, Jr.), the missionary priest who dreamed this intrepid dream, was the architect and supervising engineer as well as the designer of the beautiful cut-stone altar and pulpit, and the interior decorations.

Behind the venture were more than ten years of planning, backed by the ingenuity demanded by the exigencies of the Sagada location five thousand feet in elevation, remote from conveniences of city, set in the midst of pristine paganism along Igorot trails.

These *fiesta* days were days of rejoicing. On November twenty-first the last service was held in the old



THE CHANCEL OF THE NEW CHURCH OF SAINT MARY THE VIRGIN, SAGADA

church. The culmination was reached on December ninth, after a procession of thanksgiving, in the service of blessing by the bishop. On the following Sunday the bishop confirmed ninety-five, who, with others presented at outstations, made a total for Sagada of two hundred and forty-six persons.

A traveller who has visited the church writes: "One stands amazed at this stone church, perfect in every architectural detail and in the quality of the work." All the labor was done by the mission people. It is a mission achievement, the monument of what Faith backed by energy can produce.

An interesting feature of the church is the method used to complete the floor. With such great dimensions it was a formidable task to provide for a permanent stone flooring. The available funds for the church were exhausted and there was only a rough board floor, hardly in keeping with the rest of the church.

It was then proposed that members of the Mission assume responsibility

for one or more stone squares. All of the workers provided for such part of the floor as they were able to buy up and people of the Mission from the young children to the adult Igorot took pleasure in expressing their love for the church in this unique method of providing a permanent and sightly floor for God's House.

On a hill behind the mission of Saint Mary the Virgin is a great Cross erected by the Igorots one Good Friday years ago. It dominates the country for miles around, giving promise of a day when the entire population, consisting of thousands who were once head-hunters, will be Christians. Years ago Padre Juan wrote: "Opportunity for adventure there still is at Sagada and indeed the great Cross on the mountain top is the symbol of it." That spirit of adventure is proven by the life of the men and women who have made this dream come true in the building of this great House of God on the mountain tops in the Igorot land of northern Luzon.

A GROWING PARISH IN THE GEM STATE

By the Reverend Herbert H. Mitchell



SAINT MARK'S CHURCH, MOSCOW

FOR the first time in its history Saint Mark's, Moscow, became a self-supporting parish this year. It also paid more than ninety percent of its quota for the Nation-Wide Campaign.

Moscow is one of the most important places in the panhandle of the Gem State of Idaho. It stands on a plateau of nearly four thousand feet altitude, ringed round by the Moscow mountains, only a few miles distant from the state line separating Idaho from Washington. It is the center of a scattered agricultural district where wheat is chiefly king.

The rector of the parish is called on to minister to the spiritual needs of people many miles away, at places as widely apart as Genessee, eighteen miles to the southwest, and Potlatch, thirty miles northeast. Lately a couple came a distance of a hundred and ten miles in an auto to be married. Another day a man and his wife traveled by car sixty miles to have their baby

christened. The rector takes services at Kendrick on Sunday evenings, traveling the twenty-six miles over bad roads, the last part of the journey being down a canyon which drops over a thousand feet in three miles. It is not far from midnight when the return journey ends. This trip is taken with the help of the Brotherhood of Saint Andrew, who lend themselves and their cars whenever possible. When no car is available the journey has to be made by train, which involves considerable expense in the way of meals, bed and a return journey next day. A Ford would be a great help.

Moscow is the seat of the State University, which has 1,500 students, fifteen percent of whom are ministered to by the Church. The university is growing in size and importance—with the city—from year to year. This year we have students from places as widely apart as New York and the Philippine Islands. We hope that some day we shall have a hostel for our Church students. It would add so much to our influence among the student body.

Also a Church hospital would be not only a great help to the Church but an inestimable boon to the district. Moscow is a county seat and draws people from a wide territory. While there are two private hospitals here patients are often compelled to go to distant cities for treatment.

Idaho is engaging in a vast publicity campaign to put the wonderful scenic beauty of the state on the map before the Exposition in Portland in 1925. We are optimistic enough to expect the population of our city to grow to ten thousand within the next decade, and to feel confident that Saint Mark's will have its share in all good works in the community.

OUR LETTER BOX

Intimate and Informal Messages from the Field



THE LONELY FARMHOUSE ON THE IDAHO PRAIRIE

We are glad to publish this appreciative note from Idaho. No doubt there are many others living in isolated places who will add their word of thanks to the dear "ladies of the Church Periodical Club".

FOR twenty-four years my life has been brightened and cheered by the magazines sent me by the faithful members of the Church Periodical Club. Eleven years of that time was spent on Camas Prairie, Idaho, on the banks of the Malad River. Our little log house stands five miles from town, one and a half from the nearest neighbor, and from November until May snow lies deep around it and the prairie winds sweep past its door. But the winter storms are never so wild but that my husband, once a student in far-away William and Mary College, manages to drive the five long miles to the post office once a week and bring home

the household supplies and the mail. What a red letter day that is! Looked forward to for six days. A few letters from dear ones far away, the home town paper, and a magazine, or sometimes two, from the Church Periodical Club. How prized they are! What pleasure they bring! Stories and helpful articles to help fill the long winter evenings. Pictures for the little ones, something for each member of the family. It seems useless to try to tell anyone just what these good magazines have meant to me during past years, and quite often a sweet, friendly letter comes from one of those Church women reaching out her hands and heart to me across the continent. My heart is full of gratitude and thankfulness to those loving, thoughtful ladies of the Church Periodical Club. May they richly receive as they have so faithfully given!

Our Letter Box

The following letter dated August 18, 1921, from the Reverend W. A. Thomas, our missionary at Tigara (Point Hope), Alaska, will serve as a guide to those shipping to that far point in the future, and as an explanation to those who have not heard from shipments made in 1920:

ALL our mission supplies, including boxes sent from Seattle by freight, reached Kotzebue so late that the small boats available for bringing them to Point Hope were frozen in before the same could be accomplished. The Point Hope native schooner could have brought the load up had she not run into foul weather on the way down and, leaking badly, was forced to put back. The goods had to be stored in Kotzebue for the winter, as well as the freight for the Noatak and Kobuk River points.

A part of the goods reached us some three weeks ago and I have just finished arranging it. The large cases containing clothing, hospital supplies, etc., had been opened in Kotzebue and the contents dumped upon the floor of the ship's cabin, being too large to go into the hold of the small gas boat which brought us the stuff. The captain claimed that many of the cases had been broached and were practically empty when they opened them in Kotzebue. There were no tags preserved and the checking of the goods was a puzzling business. Mrs. Thomas and I have been over what lists we have and have found many shortages, but in all we feel that we have come through rather well. We will be able to acknowledge the receipt of most of the goods, but should any shippers fail to hear from us they must not take it that their donations were lost but rather that they came through all safe and sound minus the identification tags. We are very grateful to them and extend to them the thanks of the native people as well as our own.

Parcel post costs little more than freight and always comes through in good condition. Good clothing and woolen goods are worth safeguarding.

On his return to Liberia after his consecration as suffragan, Bishop Gardiner wrote of his reception:

I ARRIVED at Monrovia on the eighteenth day of September and was received by a special committee appointed from Trinity Memorial Church headed by the Reverend Doctor G. W. Gibson, the rector, and my cousin, the Honorable Momolu Massaquoi, with greetings and best wishes of the parish. A week later the clergy of the sub-district tendered a grand reception to me. The bishops of the Methodist Episcopal Church and the African Methodist Episcopal Church, with their several ministers and a Roman Catholic priest, were present. Many warm expressions were made.

Doctor Charles Dwight Reid, who joined the staff of Saint James's Hospital, Anking, China, in the autumn of 1920, writes of his experience in acquiring the Chinese language:

THE Language School year has at last closed. Mrs. Reid and I have enjoyed the months in Peking very much, and I think we have succeeded in assimilating as much of this queer language as the average student at least. I remember when we first arrived in Peking and went about among the shops with one or two of the "third term" students, we thought they were marvels at the language and must know all there is to be known. Alas for setting folks on pedestals! We have just finished that same third term, and I must admit there are many and many untouched spots. I feel about as I should imagine a farmer out on one of the vast wheat fields of North Dakota would feel after trying to plow such a field with an old-fashioned plow and one horse—he might possibly scratch the surface of one or two furrows across his field in one season. However, there's a Chinese proverb or two which we have learned which apply pretty well. One of them is, roughly translated, "Our knowledge is as one hair in the hides of nine cows".

Our Letter Box

Miss Bedell's letters from Alaska are always interesting, but the following is an exceptionally vivid little picture of one of her trips from Stephen's Village to Rampart:

I HAVE just been to Rampart with one of our young women who wishes to be married now so she can go out muskrat hunting with her husband. It was a trip full of interesting experiences, but the trail was unbroken and both men and dogs were very tired at the end. Our first stop was at the cabin of an old-timer of Alaska, an old man living alone. He made us very welcome and entertained us by telling of his baking bread the day before. He put it in the oven and when nearly done went to see his marten traps. In the morning he started his fire and went to his bread box for bread. Where was it? He had forgotten to take it out of the oven and found it black and hard.

We camped out the second night. I liked this better than the cabin though it was about thirty degrees below zero. The men dug out the snow and spread spruce twigs thickly inside the tent and with a little cast iron stove we were very comfortable.

As we expected to reach another cabin the third night we left some of our things on the trail—stove, etc. But night came on and we had to stop and sleep in the open. I did not know what this meant so said to the men, "You sleep and I will watch the fire." This was not necessary. They built three walls of logs about four feet high, dug out the snow and spread spruce branches as before, then built a huge fire for the fourth wall. With lots of blankets, caribou skins, etc., we were really more comfortable than in the tent. It was a beautiful night, and it seemed strange to be in bed with the moon and stars looking down upon us and the tall spruce trees all around us. Near us was an old bear hole. There is a superstition here that if men were to crawl into one of these

holes they, too, would sleep until spring. The story is told of two brothers who did this long ago.

The next stop found us in Rampart. We were made very welcome, and as the next day was Sunday and Alfred, our lay reader, was with us, we had service for the native people in the morning, and in the evening the white people and young natives met to sing and hear the Epiphany Story.

Bishop McKim writes from Tokyo:

YOU will regret to learn that Miss Ellen McRae, who served the American Mission to Japan so faithfully for more than twenty-five years, has gone to her reward. She died in England in her sleep early in the morning of the sixth of September.

Miss McRae's first work for our mission was begun, with the assistance of Miss Bristowe, in Tokyo among the "Eta," the former outcasts of Japan, more than thirty years ago, and was known as Saint James's Mission. This work has since been absorbed by Saint John's Church, Tokyo. After that she was stationed at Sendai, Fukushima and Maebashi.

She retired from active service about five years ago, but when I met her in England last year she expressed a strong desire to come out again, in spite of her seventy-five years.

No woman missionary ever won to a greater degree the confidence, respect and affection of the Japanese. She was a woman of high culture and refinement, and had been principal of a Church of England high school for girls for a number of years before coming to Japan.

She was more than generous with her small income, and several of our churches, especially the one at Sendai, received their first financial encouragement from Miss McRae.

She rests from her labors, and her works follow her in many devoted lives given to God's Service.



ELIZABETH H. FALCK
Shanghai
From Harrisburg



ELIZABETH C. DEAHL
Shanghai
From Virginia



ANNA M. GROFF
Shanghai
From Harrisburg



ESTHER L. HOUGHTON
Shanghai
From Western Massachusetts



THE REVEREND L. G. McAFEE
The Philippines
From Springfield



MARGARET M. KILBURN
The Philippines
From Newark



MARY JANET RULEY
Honolulu
From Northern Indiana



MARGUERITE J. SCHAAD
Anking
From Michigan



BERTHA E. RULEY
Honolulu
From Northern Indiana

RECRUITS FOR THE FIELD

OF the nine recruits whose portraits we show this month, one has gone to Anking, two to Honolulu, two to the Philippines and four to Shanghai.

Anking: Miss Marguerite J. Schaad is the daughter of the Reverend J. A. Schaad, rector of Trinity Church, Bay City, Michigan. She is a graduate of Kemper Hall, Kenosha, Wisconsin, and took post-graduate work at Saint Mary's, Knoxville, Tennessee. Miss Schaad is proficient in stenography and typewriting and will assist in the secretarial work connected with the Anking mission.

Honolulu: Two sisters have gone from the parish of Saint James, Goshen, in the diocese of Northern Indiana, to teach in the Priory School, Honolulu. The Misses Bertha Elizabeth and Mary Janet Ruley are both graduates of Oxford College, Oxford, Ohio, an institution which has sent many workers to the mission field.

The Philippines: Miss Margaret M. Kilburn was born in East Orange, New Jersey, and has always been a member of Grace Parish in Orange. She was educated in the Orange High School and is a graduate of the Philadelphia Deaconess Training School. While in the Deaconess School she was assistant to the deaconess in charge of parish work at Saint James's and did valuable work in the Philadelphia City Mission under Doctor Jeffreys.

The Reverend Leo G. McAfee is a native of Illinois. He is a graduate of the University of Illinois at Urbana and of the Western Theological Seminary. Before he left for the field Mr. McAfee was ordained deacon by Bishop Sherwood. For a year previous to his ordination he

was in charge of Saint Mary's Mission, Cicero, Illinois, as layreader.

Shanghai: Miss Elizabeth C. Deahl was born in Alexandria, Virginia, where she has always been a member of Grace Parish. She received her education in Washington schools and has been active in the work of the Girls' Friendly Society and Junior Auxiliary. Miss Deahl has always been interested in the missionary work of the Church and taught for a time in the school at Mission Home in the Virginia mountains.

Miss Elizabeth H. Falck comes from Pennsylvania. She is a member of Saint John's Church, Lancaster, and received her nurse's training in the Lancaster General Hospital. After graduation she served with the Red Cross as an instructor in House Hygiene and was in private practice at a Long Island summer camp.

Miss Anna M. Groff is also a member of Saint John's Parish, Lancaster, Pennsylvania, and a graduate of the Lancaster General Hospital, where at the time of her appointment to the mission field she was assistant operating supervisor. Both Miss Falck and Miss Groff will serve as missionary nurses in Saint Luke's Hospital, Shanghai.

Miss Esther L. Houghton is a native of Massachusetts and a member of All Saints' Church, Springfield. She is a graduate of Mount Holyoke and has taken a summer course at Columbia University and a year at the Church Training and Deaconess House, Philadelphia. She has taught in Saint Faith's School, Saratoga Springs, New York, and in a school at Bayamon, Porto Rico. Miss Houghton will join the staff of Saint Mary's Hall, Shanghai.

NEWS AND NOTES

WORD has come from the Reverend Burgess W. Gaither of Saint Paul's Mission, Eagle, Alaska, that he has returned home from an interesting trip to Saint Timothy's Mission, Tanana Crossing. Mr. Gaither reports that owing to the kindness of friends throughout the United States generally, a very good supply of reading matter has been sent in to the upper Tanana River missions, all which has gone in by way of the postoffice at Chicken, from which point the mail carriers took it to the new postoffice of Saint Timothy's. In the name of those who have benefited we beg to thank the many friends who have taken an interest in this mission.



THE REVEREND P. LINDEL TSEN, secretary of the Board of Missions of the Chinese Church, was recently called to Sian by a telegram which said "The work is enormous. Come at once." Mr. Tsen found that the famous Christian general, Feng Yu Hsiang, was in Sian with his army of 10,000 men, of whom half are baptized and earnest Christians. On page 215 of this issue there is an article by Mr. Tsen on Sian.



AT its recent annual meeting the Church Periodical Club voted to place a set of books in the library of Saint Paul's College, Tokyo, in memory of Miss Julia C. Emery. The fund will be held open until May fifteenth and the number of books to be purchased will depend on the amount contributed. Bookplates on which they may write their names will be furnished to those who wish to contribute. The secretary says that the bookplates already received make an interesting study. There is one signed by the Presiding Bishop and another by the kindergarten class in a Church school. Some are signed in

Japanese characters by members of a Japanese mission in Seattle. One diocese has commemorated all its former bishops. The president of Saint Paul's, Doctor Reifsnider, writes that he feels as if a great body of friends was being built up for Saint Paul's by means of the library. Address the secretary of the Church Periodical Club, 2 West 47th Street, New York.



WE would call the attention of our readers to the editorial on page 204 of this issue, stressing the immediate need for help in the "Near East". One of our clergy who has been engaged in relief work at Erivan and Baku says:

"Unless one has witnessed the horrors of a famine-stricken country, he cannot fully realize, even from the most vivid description, what such a calamity means to the people. The mental agony which is added to the physical suffering of a mother as she sees her children writhing in the terrible throes of death by hunger cannot be described, but everyone who, like myself, has looked upon these scenes will carry away forever this vision of utter horror indelibly imprinted upon his mind. I still hear mentally the sound of the hoarse voices of young and old clamoring for a crust of bread ringing in my ears, and see the feeble hands lifted in mute suffering asking for help. These sights haunt one's peace of mind".

Bishop Gailor writes: "The conditions which have been reported by eye-witnesses as obtaining in the Near East, especially among the Armenians, are so tragic, so terrible, that they must stir the breast of every Christian man and woman. The picture of the awful sufferings of these people comes, it seems to me, as a direct appeal from Him Who said, "Inasmuch as ye have done it to the least of these, ye have done it unto Me'".

News and Notes

MANY people throughout the Church will be shocked to learn of the death of Mrs. W. H. Ramsaur of our Liberian mission. On December third, 1921, Mr. and Mrs. Ramsaur sailed for their field after a furlough spent in this country. Just before leaving they expressed their appreciation of the kind and cordial reception they had everywhere received, saying "It has given us a great happiness and confidence in the work we are sent out to do." Mrs. Ramsaur was taken ill shortly after her arrival in Liberia and died, on January twenty-second, after a brief illness.

Sarah E. Conway was born in Gloucester City, New Jersey. She was educated in Philadelphia schools, took her Church training at the Philadelphia Deaconess School and her medical course at Saint Timothy's Hospital, Roxborough. Going to Liberia as the first thoroughly trained nurse on the staff, she began dispensary work at Cape Mount, which under her care developed into Saint Timothy's Hospital. She married the Reverend William Hoke Ramsaur in 1920.

Mrs. Ramsaur was a woman of remarkable courage, resourcefulness and devotion to her work. At her little dispensary she treated between six and seven thousand sufferers each year, besides making visits to those unable to come to her, often on foot where the trails lay through the tropical jungle. In the last article she wrote for THE SPIRIT OF MISSIONS (September, 1915) she said "What a blessing it would be if there were a doctor for these poor creatures!" Her death makes such a need doubly acute.



DOCTOR POTT reports a higher enrollment in the College Department of Saint John's University, Shanghai, than ever before. The student body numbers 275. The Middle School is crowded to its utmost capacity with 260 students.

ON November fifteenth a conference was held of clergy, catechists, Bible women and lay delegates from all the churches in the diocese of Kyoto. Its purpose was to commemorate the one hundredth anniversary and at the same time to consider evangelistic conditions in the diocese and ways for bettering them. American Churchmen would have been gratified could they have heard the appreciation expressed by the various speakers for the part which the American Church has taken in the development of Christianity in Japan. Many practical points were considered. One definite thing that was accomplished was the organization of a men's society somewhat corresponding to the Woman's Auxiliary. There was a determination to push ahead with the work to show appreciation of what has been done for them.



THE Church League Club (formerly known as The Churchwoman's Club) has secured a club house at 9 Park avenue, New York City. The house has comfortable living-rooms, a restaurant, and bedrooms for the use of its members. At the present time only breakfast and afternoon tea are served. This service will be expanded as soon as there is any demand for it. Returned missionaries and Deaconesses will find that this club solves one of their most irritating difficulties, that of finding a home-like, inexpensive place in which to live while in New York. A member of the club has furnished a most attractive room for the use of Deaconesses and missionaries, and whenever an application is received from either the one or the other their application takes precedence of all others. The club aims to provide a social, comfortable place for the use of Churchwomen from all over the country where the spirit of union and fellowship shall be the prevailing note. The project has the unqualified approval of the bishop of the diocese.

News and Notes

THE Reverend A. H. Beer, our missionary at San Pedro de Macoris in the Dominican Republic, writes us that he has a projectoscope but very few pictures to show in it. There are many colored people in that city whose only recreation is of the crudest sort and Mr. Beer would be glad to give them an evening's pleasure occasionally. Cards of churches, cathedrals, scenery, etc., would be acceptable; also cards for the various Church seasons and pictures of the Church at work in other fields. Anything which does not exceed five inches by five inches in size will fit the machine. Will any who have plain or colored postcards or pictures suitable for Mr. Beer's purpose send them to him by parcel post? Those who take the trouble to do this will have the satisfaction of knowing that they have given pleasure to many who have few opportunities for enjoyment. Address parcels to 74 Sanchez street, San Pedro de Macoris.

THE summer camp for older boys which is to be conducted next summer on Long Island by the Brotherhood of Saint Andrew will be named Camp John Wood. This is particularly appropriate in more ways than one. As a boy Doctor Wood spent many happy summers on the shores of Long Island not far from the site of the boys' camp which is to bear his name. For ten years, before he became secretary to the Board of Missions, he served as general secretary to the Brotherhood of Saint Andrew, under whose direction this and seven other similar camps are to be conducted in various parts of the country this year. The boys who attend Camp John Wood should find an added inspiration and incentive to service in the effective life work of the man whose name their camp bears. For particulars address the National Headquarters, Church House, 202 South 19th Street, Philadelphia, Pa.

SPEAKERS' BUREAU

FOLLOWING is a list of returned missionaries and missionaries home on furlough. For some of these speaking engagements may be made.

It is hoped that so far as possible, provision will be made for the travel expenses of speakers.

The secretaries of the various Departments are always ready, so far as possible, to respond to requests to speak upon the work of the Church's Mission. Address each officer personally at 281 Fourth Avenue, New York City.

Requests for the services of speakers except Department Secretaries should be addressed to Speakers' Bureau, 281 Fourth Avenue, New York City.

ALASKA

Miss Bessie B. Blacknall.
The Venerable F. B. Drane.
Miss Eleanor J. Ridgway.
Deaconess Gertrude Sterne.

CHINA

Miss Margaret H. Baily.
The Reverend F. J. M. Cotter.
Miss Venitia Cox.
The Reverend A. S. Cooper.

The Reverend A. A. Gilman, D.D.
Mrs. Gilman.

The Reverend A. S. Kean.
Mrs. Kean.

Mr. H. F. MacNair.
Mr. W. M. Porterfield.

Deaconess K. E. Scott.
The Reverend J. K. Shryock.
The Reverend Montgomery H. Throop.
The Reverend R. C. Wilson.

JAPAN

The Reverend Norman S. Binsted.
The Reverend W. J. Cuthbert.
Miss C. Gertrude Heywood.
The Reverend John C. McKim.
Miss M. D. Spencer.

MOUNTAIN WORK

Archdeacon Claiborne.

NEGRO WORK

Mrs. H. A. Hunt.
Archdeacon Russell.

PHILIPPINE ISLANDS

Deaconess Anne Hargreaves.
Mrs. A. B. Parson.
Mrs. H. E. Studley.

MEETING OF THE COUNCIL

OWING to the limited space available in the March issue of *THE SPIRIT OF MISSIONS* only a very few of the matters taken up by the Council at its meeting on February eighth and ninth were given in that number. A more comprehensive account follows:

Twenty of the twenty-six elected members were present on both days: Bishops Brown, Lines, Murray, Perry, F. F. Reese and T. I. Reese; the Reverend Doctors Freeman, Mann, Milton, Phillips and Stires; Messrs. Baker, Baldwin, Bryan, Franklin, Mansfield, Pershing, Sibley and Wyckoff. Bishop Gailor was in the chair.

In his opening address the chairman announced that a service in memory of Miss J. C. Emery would be held on the following day at the Church of the Incarnation, New York. The Bishop of Georgia and Doctor Stires represented the Council at this service.

Brief mention was made last month of the election of Mr. Lewis J. Franklin to the office of vice-president, an office for which provision is made in the canon but which had not previously been filled. The duties of the vice-president were defined as follows: "To assist the president and, when delegated by him, to act in his place as executive head of the various departments, to coördinate their various programmes, to prevent duplication, to preside over regular joint meetings of the executive secretaries of the departments, and to do such other work as shall be delegated to this office by the president." Mr. Franklin will continue to fill the office of treasurer.

As also noted last month, Professor Alexis de Boer, LL.D., appeared as an official representative of the Hungarian Reformed Church to urge the appointment of a committee to negotiate a closer union between the Church he represented and the Episcopal Churches of the East and West.

The Council sent its fraternal greetings of the *Conventus* of the Reformed Church of Hungary and expressed its thankfulness that the recent concordat entered into by some of our bishops and certain congregations of the Hungarian Reformed Church in America had opened the way for a closer relationship between the Churches in question. The question of appointing a committee to visit Hungary was referred to the Department of Missions.

In line with the above was the report received by the Council from the Reverend Robert Keating Smith, who has been studying the religious conditions developing in the new republic of Czechoslovakia. Mr. Smith's report is of absorbing interest. The Czechoslovak Church has grown at the rate of a thousand a day since the republic was established. It is recognized by the Eastern Orthodox Church and takes its place in Christendom as a duly accredited branch of the Catholic Church. Political freedom has brought with it the wish for religious freedom, but it is a return to the ancient Catholic faith and practice as taught by the Eastern Church.

A request from the diocese of Washington that the Council make appeal for a national service of prayer on behalf of the Armenians, was referred to a committee which reported that "in its judgment the best method of carrying out this request is to instruct the Department of Publicity to inform the Church through the Church papers and in its own publications that the Presiding Bishop and Council has received and read with interest and sympathy the request, and would urge the bishops of the various dioceses to provide that such prayers be authorized for use in their dioceses."

A petition from the Laymen's Service Association of the diocese of Wash-

Meeting of the Council

ington with regard to the need for a home for aged and infirm clergy was received. A committee of three—Bishop Murray, the Reverend Doctor Freeman and Mr. Pershing—was appointed to confer with the petitioners and report to the May meeting.

The committee appointed to consider the matter of voluntary organizations in the Church desiring financial assistance from the Council brought in a comprehensive report.

A report from The Church Service League defining the scope of the League in its relation to The Woman's Auxiliary was received with interest.

Considerable time was devoted to discussion on the report of the committee on the revision of canons fifty-three and sixty. The further report of this committee is to be the special order of the day at the May meeting.

Department of Nation-Wide Campaign: A deputation from the dioceses of Southern and Southwestern Virginia presented the needs of the Home for Homeless Boys at Covington, Virginia. An appropriation of \$25,000 was made for this work, with the understanding that this institution will not be included in the budget for 1923 but will be placed on the list of priorities for the next triennium.

Bishop Reese of Georgia, Doctor John W. Wood and Mr. Franklin reported visits to diocesan conventions.

Department of Religious Education: A resolution commending the work of Church Schools and Colleges to the Church was adopted. In presenting his report of the year's work of this Department Doctor Gardner called attention to the fact that over five thousand children are excused from secular schools for week-day religious instruction.

Department of Missions and Church Extension: As noted in our last issue, the Minute on the death of Miss Julia C. Emery was adopted by a rising vote.

The Council was pleased to receive from the diocese of West Virginia the assurance that from the beginning of this year it will assume all the responsibility for colored work in the diocese. The Council immediately took advantage of the funds thus placed at its disposal by making an appropriation of \$600 for Negro work in Arkansas for the year 1922. Announcement was also made that the Province of the Mid-West would relinquish the appropriation received for work among deaf-mutes and would in future take care of this work in the Province.

The people of the Church of the Redeemer, Pelotas, Brazil, having provided some \$3,400 toward the erection of a combined parish house and rectory, the Council appropriated an additional \$1,600 to provide for the completion of the building.

Bishop Hulse is very desirous of beginning a boys' boarding school in Cuba. A piece of property can be acquired for \$30,000. The Council assured him that they would stand behind him in his endeavor to raise this amount. He has already secured about \$18,000. (See page 209 of this issue.)

An adequate building for a Training School for Nurses is a pressing need of Saint Luke's Hospital, Tokyo. This has been placed on the priority list and it is hoped that the necessary funds (\$43,000) will soon be secured.

Bishop Mosher has written representing the urgent need for work among the seamen whose ships call at Manila. An appropriation of \$3,000 for the current year was made to provide for a chaplain and the establishment of a branch of the Seamen's Church Institute in Manila.

Bishop Rowe of Alaska was the guest of the Council and received an ovation when he rose to address it.

Department of Publicity: The report of this department for the year 1921 showed an unexpended balance of \$68,292.32. Bishop Perry, who had

Meeting of the Council

been elected to fill the vacancy caused by the expiration of Bishop Keator's term of office, has declined his election. THE SPIRIT OF MISSIONS has just completed its eighty-sixth year. It has never missed an issue. During the past year the subscription list has had a healthful growth, with a gratifying proportion of renewals. The price has never been increased since the first issue and, as has been the custom for many years, a copy is sent free to every clergyman and active missionary in the Church. *The Church at Work* has been issued in an effort to reach all the people of the Church. In a recent editorial the editor of *The Living Church* said: "In our judgment those parishes that fail to distribute *The Church at Work* among their congregations are making a great mistake and losing a great opportunity." Seven numbers of the *Exchange of Methods*, averaging 75,000 copies per issue, were sent to the clergy and other workers.

Department of Christian Social Service: In submitting his report for the year 1921, Dean Lathrop said that among other activities the first steps had been taken to bring city missions into relation with the work of the Department. Also a study of such institutions of the Church as hospitals and orphanages had been inaugurated. The report of the Church Mission of Help was also submitted.

Department of Finance: The treasurer submitted a preliminary report for 1921, but inasmuch as the books are not closed until April 30, 1922, he was unable to present at that time a final report for 1921.

Appropriations were made for the expenses of the various Departments at General Convention.

Reports for the year 1921 were presented by the various Departments, and by The Woman's Auxiliary as a recognized auxiliary of the Council.

The Council adjourned to meet on May tenth.

MEETING OF THE DEPARTMENT OF MISSIONS

THE Department of Missions met on February seventh. A Memorial relative to the death of Miss Emery was adopted by a rising vote. The secretary announced the receipt of a cable message from Liberia telling of the death of Mrs. Ramsaur. (See page 239.)

The receipts to January twenty-third from the Centennial Offering were more than \$77,000. About two-thirds of this amount was undesignated. The offering is still open and it is hoped that the Department will be able to erect all of the buildings which it has named as objectives of this offering. Full accounts of these nine objectives appeared in THE SPIRIT OF MISSIONS for January (pages 25-35 inclusive) and February (pages 91-97 inclusive).

The treasurer of the American Church Mission in China made a final report on the recent famine. A total of over \$318,000 (Mex.) was received and more than \$289,000 expended, leaving a balance on hand of some \$28,000 (Mex.). Today parts of three provinces are under water as the result of torrential rains. Thousands of people have been drowned and hundreds of thousands have lost everything. Chinese and foreigners are taking up once again the relief of the suffering.

More missionaries were sent to the field in the Centennial year than ever before. At this meeting the following appointments were made: Dominican Republic, Mrs. Helen H. Elliott; Hankow, Sister Anita (Miss Anita Boone); Honolulu, the Reverend Charles Frederick Brookins; The Philippines, Miss Lillian M. Owen (reappointed); Porto Rico, Miss Jennie E. Harris and the Reverend Ernest Pugh; Shanghai, Miss Florence C. Hays.

Bishops Burleson and Paddock were present and made addresses at the invitation of the Department.



OUTSIDE THE SOUP KITCHEN AT TIFLIS

FOREIGN-BORN AMERICANS DIVISION

DEPARTMENT OF MISSIONS

The Reverend Thomas Burgess, Secretary



TIFLIS, THE CAPITAL OF THE NEW REPUBLIC OF GEORGIA

THE WEST BRINGS GLAD TIDINGS TO THE EAST

By the Reverend Louis A. Parker

WHEN I arrived in Constantinople, as one of the administrators of the Near East Relief, I paid my respects to the Patriarchs of the Greek and Armenian Churches, presenting my letters from the Presiding Bishop of the American Church. I was received most cordially by these distinguished prelates, who expressed great admiration for the work being done by our Commission, and they were especially delighted to welcome a priest of the American Church in this work. The Greek Patriarch spoke of the visit of the Commission of the American Church in 1919 and de-

scribed to me the service held jointly by himself, Bishop Anderson of Chicago, and the other members of the Commission at that time. The day following my visit to the Patriarchs being Sunday, I was furnished an escort from the Cathedral Chapter and given a seat of honor in the chancel of the great Armenian church in Constantinople and had the pleasure of being present at my first Pontifical Liturgy with all the ancient ceremonial of the Armenian Church.

Leaving Constantinople on Monday, after a week's travel across the Black Sea, I arrived at Batoum and the fol-



SAINT GEORGE'S (ARMENIAN) CHURCH, TIFLIS

lowing day reached Tiflis, the beautiful but hunger-suffering capital of the new republic of Georgia, nestling on the southern slopes of the Caucasus Mountains. It is populated with some hundred-odd races, totalling 327,000 souls, chief among them being the Georgians of the ancient stock, Armenians, Persians and Russians. About half of the forty thousand Armenians in the down-town portions of the city are destitute and because of the racial animosity existing between them and the Georgians they are left to shift for themselves.

Soon after my arrival in Tiflis I called on Bishop George, who is the assistant to the Catholicos of the Armenian Church and his representative here. The object of my visit was to arrange for the use of an altar in one of the Armenian churches for my own services. An altar was assigned me in Saint George's Church, one of the best in the city, located on the main thoroughfare, and each Sunday morning at ten o'clock, one hour before their service, I go to this church with my two servers and my assistant and celebrate the Holy Communion.

This brings me to our Christmas celebration. The entertainment committee having adopted my plan of a midnight celebration, I immediately set to work to develop a service somewhat in keeping with the festival ceremonial that should be had at Christmas time. My problem was a big one, however, with some fifteen or twenty Americans who did not know the service or the music of the Church and the only available prayer books were some English ones sent up from Constantinople.

My method of action was something like this. First I secured the consent of the rector of Saint George's Church to hold the service there. Then I proceeded to get a translation of the Armenian Liturgy in order to see just how much of the choral part of the service could be used in our service. An interview with the director of the cathedral choir revealed the fact that almost all the parts that are sung at a celebration of the Holy Communion at home are sung by the choir here, so I immediately engaged the entire choir of twenty-two voices.

My next problem was how to take a mixed congregation of Presbyterians,

Work Among the Foreign-Born

Congregationalists, etc., through an English Prayer Book and get them to follow intelligently the service of Holy Communion according to our Book of Common Prayer. Rubrics are good things, but few people read them, and many do not understand them after they are read, so I wrote some of my own and placed them in the books in such a manner that they would almost have to read them, and they were so simple one couldn't help but follow them. This worked so successfully that after the service was over, one young man from the East who knows nothing about the Church's liturgy but a great deal about New York's subway, remarked, "I never once got lost, I stuck right to the green line."

The service was to start at eleven-thirty, and long before that hour the church was filled with Armenians, Russians and others, some standing, so I was told, from six o'clock in the evening. In the center of the church were some chairs, placed there for the Americans, and the rest of the building was solid with a congregation typical of Eastern churches, restless,

noisy and quite at home in their Father's House.

Our processional, sung by the Americans, was *Hark the Herald Angels Sing*, and the order of the procession was, first, the thurifer (an Armenian Congregational minister, educated in one of the American Mission schools), two Armenian deacons of Saint George's Church, two servers (sons of our director general, who is also a Congregational minister), and myself. The service was beautiful. Some ten Armenian priests were present in the chancel in their gold and silver copes. Two of them were from the cathedral staff and liked our American hymns so well that they asked for a copy of the hymnal. As I gazed over the sea of faces, representing many creeds and races, the marvelous power of the Incarnation was impressed upon me.

One Armenian expressed himself about the service and our practical Christian unity in this way, "The star of Christ arose in the East and the message of glad tidings spread Westward, and now the West is bringing it back to the East."

The above article is of especial interest to Church people at the present time for three reasons:

(1) Our Foreign-Born Americans Division and a large number of our parishes are at present in cordial touch with the Armenian Church in America, and in many cases our parishes are ministering to Armenians and their children. They are, gross misconceptions to the contrary notwithstanding, a fine, intelligent and deeply religious people, called by an ethnic authority "the Anglo-Saxons of Asia Minor"; (2) The Presiding Bishop and Council are at the urgent request of the heads of this most ancient of national Churches taking definite steps to send some professors to Armenia or Palestine to start a theological seminary for the training of the future clergy of the Armenian Church; (3) This Division has just brought about a working agreement of cooperation with the Near East Relief organization, whereby the Church may have an influence upon the policies, especially as regards a better understanding with the Eastern Church authorities as to the administration of relief, and some racial groups and refugees hitherto unavoidably untouched may obtain greatly needed succor. Bishop Gailor has just appointed a representative committee to conduct this matter. THOMAS BURGESS.

EDUCATIONAL DIVISION

Department of Missions

William C. Sturgis, Ph.D., Secretary

THE recent transfer of the Educational Division from the fifth floor of the Church Missions House to the first or ground floor increases very largely our opportunities for usefulness. The library is now more accessible, and there is more space for those desiring to study or write. In its new quarters it should grow. Few people realize how extensive a working-library on Missions needs to be in these days of increasing knowledge and closer touch. We ought to be enabled to add two hundred books every year if we are to keep abreast of the times and prove an unfailing and accurate source of information concerning even directly missionary topics. Double that number would hardly suffice to furnish the library with the more necessary books having an important, though indirect, bearing on the subject. Books are expensive nowadays, and the only purchasing fund at our disposal is a small appropriation annually, and a still smaller sum coming from certain friends of the library who give a dollar a year each. There is no limit to the usefulness of a special lending-library such as ours, if kept up to date.

There has recently come to my desk a copy of Miss Emery's last bit of literary work—a sketch of Bishop Griswold—entitled *Alexander Viets Griswold and the Eastern Diocese*. The pamphlet is invaluable to anyone interested in the history of the Church in New England during the rather obscure period, 1760-1843. An episcopate which covered thirty-four years of a man's life and had jurisdiction over a territory now requiring the attention of eight Bishops, is abundantly worthy of attention. Order from 281 Fourth avenue, New York, price 75 cents.

It is rather late to be noting Miss Emery's greater book—*A Century of Endeavor*; but everything is worth while which tends to keep this important publication in the forefront of missionary literature. If prophecy be defined as the interpretation of history, a study of this history of the Board of Missions during the past hundred years may well serve as a guide to future plans and policies. Familiarity with Miss Emery's book is essential to any correct understanding of American Church history on its active side.

So many calls have come in for Bishop Bratton's book on the Negro, that I must again take occasion to state that this is the book proposed for study *next* season—not *this*. The full manuscript has now been received, and it indicates a store of information regarding the Negro in Africa, in Haiti, and in America from the very beginning of the slave trade, such as has never before appeared within the covers of one volume. I hope to have the book ready for distribution in May in time for the Summer Conferences.

Steps are being taken for the coördination of all study-material intended for the use of adults, under the direction of a committee selected from the various departments. It is hoped, in this way, to attain various desirable ends, such as a settled policy for adult study; the selection and preparation of material through coöperation rather than through competition; the expanding of that selection to embrace courses on the Bible and Church History, as well as on Missions, Social Service, and Religious Education; and, finally, a programme of study, having at least a semblance of orderly progress, and giving a hint at least of coöperation between our educational activities.

THE DEPARTMENT OF RELIGIOUS EDUCATION

WILLIAM E. GARDNER, D.D., EXECUTIVE SECRETARY

THE EXPANSION OF THE SUMMER SCHOOL

NO educational agency in the Church has made such startling progress during the last five years as the Summer School or Conference.

There was a time when the word "conference" was more in use than "school" for these summer gatherings. The present predominating use of the word "school" shows what has happened. That which was merely inspirational or interesting has largely given way to that which is more exact and contains more real training for work. The "platform" has become a "class-room". Today "summer schools" far outnumber "summer conferences" and do a correspondingly greater task in education.

Those who have real interests to be advanced in the Church must take note of the opportunities which the summer schools and conferences offer.

It is not merely that great numbers of people attend. It is true the numbers are increasing very rapidly. Last year, for the first time, a more or less exact report of the attendance at each of the twenty-four schools was gathered and the total amounted to about 3900 persons. This is probably double the number of attendances three years ago. But two other still more important characteristics should be noted. These 3900 are picked persons. They come largely with the purpose of distributing to others on their return the benefits which they receive. They are

the most effective workers of the Church. What is made clear to them gets into action and spreads rapidly.

The other characteristic of these gatherings is the oncoming army of young people. The former audiences at a summer conference consisted largely of the veterans of Church work, "middle aged" leaders with grey hair and decorous behaviour. Today these same decorous individuals have their quiet afternoons disturbed by the boisterous bustle of younger folk, and their evening lecture period haunted with questioning fears as to whether Dorothy or Jane will return at a respectable hour to her nightly quarters, instead of indulging in a moonlight walk or rowing party.

It is significant that school faculties are beginning to feel the problems created, both in curriculum, housing and discipline, by this influx of the younger element. They require a different set of courses, a set programme of recreation, a system of surveillance or councillorship, different quarters, more food, etc. Cannot the problem be quickly solved by segregating the youngsters in a separate school? Experience shows that the solution is not quite so simple as that. But the outstanding fact is that the youngsters are coming and coming fast. And the Church has in Her hands the greatest opportunity of training for the future which She has ever enjoyed.

Department of Religious Education

The spreading of the schools has been an interesting study. The pioneer ventures were along the Atlantic and Pacific Coasts though not necessarily directly on the shore. The Mid-West was slower in developing such centers and the section west of the Mississippi has only just begun. The location of schools for the coming summer is shown by the crosses on the accompanying map. There are seven new schools proposed, making a total of twenty-nine. The spread of the schools corresponds very closely to the intensity and vigor of Church life in different parts of the country. The probability is that in due time almost every strong diocese will have its own school.

There is great variety in the fields which the different schools attempt to cover. The larger and longer schools take in all phases of Church life, and also give opportunities for special organizations such as the Girls' Friendly Society, or the Church Mission of Help to hold training courses. Some schools restrict themselves to the phases of Religious Education, and one to Social Service. One school makes a specialty of training lay-readers. It is encouraging to see the beginning of schools for Negro leaders such as was held in Raleigh, North Carolina, last summer. There is variety too in the auspices under which the schools operate. Some are diocesan, a few inter-diocesan, some are provincial, and some are independent. Among the most useful are those which owe their existence to the effort of the bishop to draw about him for a week of consultation and training the clergy and leaders of his diocese or district.

Those who believe profoundly in the study of the Bible will be glad to note that Bible courses are popular in the summer schools. In fact the interest is so definite that in a number of places general lecture courses on the Bible have been replaced by classes on particular portions, where closer work and more discussion can be had. The

other popular courses are Child Study and Principles of Teaching.

The appreciation of the Church at large of the significance and value of the summer schools is expressed in the very considerable number of scholarships which are contributed every summer by vestries, parish organizations and sometimes dioceses. It is quite evident that those who are near enough to measure the results of such training believe that it is money well spent to send parish representatives to the schools for study. It is to be hoped that such scholarships (averaging \$25.00 to \$30.00 each) will constantly increase, for their benefit is three-fold; to the student, to the school, and not least to the constituency which sends the student.

The task of keeping unity and progress in a movement as far-reaching as that of these rapidly multiplying schools is by no means a small one. The history of the movement has so far been most encouraging. The schools have shown a disposition to enter into mutual consultation. Every fall a conference of official representatives is held in New York by the Department of Religious Education. Last fall (1921) thirteen schools were officially represented. At this conference the schools discuss their problems of programme and management. Findings are written out and a majority opinion is registered upon them. For instance, the question was raised, "What should be offered in a summer gathering to entitle it to be ranked as a summer school?" The answer agreed upon was that to be ranked as a school, the courses offered must have as many as five (clock) hours each, and the purpose of them must be to give Church workers an opportunity to study or train for service in at least one of the three departments of Religious Education, Missions and Church Extension, or Christian Social Service. This was considered in the nature of a minimum standard. There are a

Department of Religious Education

number of larger schools which scheduled not five but ten hours' work in a course. The conference also discussed the possibility of developing specialized types of study in certain schools. This, however, appeared to be a matter which only the individual schools could themselves determine. One school,

Wellesley, has already determined to devote itself to advanced forms of training, and is handing over its elementary courses to a newly formed sister school developed under provincial auspices.

The following is a list of the schools to be held this summer :

SUMMER SCHOOLS FOR 1922

Province of New England

- June 26—July 6 Wellesley Conference, Wellesley, Mass.
Miss F. S. Bumstead, 12 Berkeley St., Cambridge, Mass.
June 30—July 10 Provincial Summer School, Saint Paul's School, Concord, N. H.
Reverend Malcolm Taylor, 1 Joy St., Boston, Mass.

Province of New York and New Jersey

- July 3-15 Provincial Summer Schools, Geneva, N. Y.; Princeton, N. J.
Mrs. Gerald Lewis, Beacon, N. Y.

Province of Washington

- August 1-12 Virginia Summer School of Religious Education, Charlottesville, Va.
Reverend E. R. Carter, Hampton, Va.
July 5-15 Conneaut Lake Summer School, Exposition Park, Conneaut Lake, Pa.
Reverend Edward Owen, Sharon, Pa.
July 5-15 Diocese of Bethlehem, Montrose, Pa.
Reverend J. L. Ware, Kingston, Pa.
June 26-30 Peninsula Summer School.
Reverend Percy L. Donaghay, Middleton, Del.

Province of Sewanee

- August 9-22 Summer Training School for Workers, Sewanee, Tenn.
Reverend G. L. Tucker, Houma, La.
June 6-16 Saint Mary's Conference and S. S. Institute, Raleigh, N. C.
Reverend W. W. Way, Saint Mary's School, Raleigh, N. C.
June 6-16 School for Colored Workers, St. Augustine's School, Raleigh, N. C.
June 15-20 Summer Schools, Versailles, Ky.; Mammoth Cave, Ky.

Province of Mid-West

- June 26-31 Diocese of Northern Indiana, Lake Wawasee, Vawter Park, Ind.
Miss A. Goldwaithe, Washington St., Marion, Ind.
June 26—July 6 Racine Conference, Racine, Wis.
Miss R. Winkler, 131 11th St., Milwaukee, Wis.
July 1-5 Summer School of Religious Education.
Rev. C. T. Webb, Ann Arbor, Mich.
June 26—July 7 Gambier Conference, Gambier, O.
Right Reverend T. Reese, D. D., 206 First National Bank Building, Columbus, O.

Province of Northwest

- June Diocese of Minnesota, Faribault, Minn.
Reverend Walter Keiter, 131 East 14th St., Minneapolis, Minn.
August Clergy Conference and Summer School, Evergreen, Col.
Reverend R. S. Chalmers, Saint Mark's Church, Toledo, O.
June Sioux Falls, So. Dak.
Miss Mary Peabody, 323 East 21st St., Sioux Falls, So. Dak.

Province of Southwest

- June 12-16 Summer School, Oklahoma.
June 25—July 4 New Mexico Summer School, Las Vegas, N. M.
Right Reverend F. B. Howden, Albuquerque, N. M.

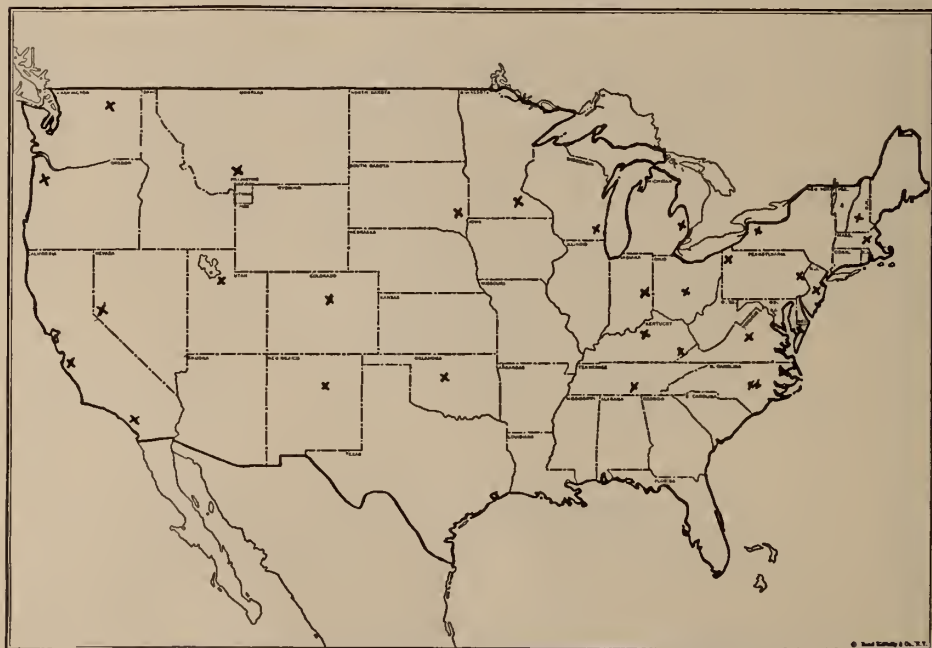
Department of Religious Education

Province of Pacific

- | | |
|----------------|--|
| June 19-24 | Oregon Summer School for Clergy and Church Workers, Saint Helen's Hall, Portland, Ore. |
| August 7-13 | Nevada Summer Conference, Lake Side Park, Nev.
Right Reverend G. Hunting, 505 Ridge St., Reno, Nev. |
| July 21-27 | Summer Vacation Conference, Asilomar, Calif.
Reverend Lloyd Thomas, 521 29th St., Oakland, Calif.
Summer School, Los Angeles, Calif.
Reverend Wallace Pierson, 1213 4th St., San Monica, Calif. |
| August | Utah Summer School, Rowland Hall, Salt Lake City, Utah.
Reverend H. Henriques, 1595 9th St. E., Salt Lake City, Utah. |
| June 27-July 7 | Spokane Summer School, Coeur d'Alene Lake, Spokane, Wash.
Reverend H. Oberholtzer, 601 Saint Helen's Ave., Tacoma, Wash. |
| August 20-27 | Montana Summer School, Yellowstone Park, Mont.
Right Reverend H. H. Fox, Billings, Mont. |

Conferences of the Missionary Education Movement

- | | |
|----------------|--|
| June 23—July 3 | Blue Ridge, N. C.
Dr. W. D. Weatherford, Southern College of Y. M. C. A., Nashville, Tenn. |
| July 7-17 | Silver Bay, N. Y.
Dr. Gilbert Q. LeSourd, 156 Fifth avenue, New York City. |
| July 11-21 | Asilomar, Calif.
Miss Olive Hutchinson, 435 Van Nuys Building, Los Angeles, Calif. |
| July 19-29 | Ocean Park, Maine.
Dr. Asa M. Parker, 76 South street, Bridgewater, Mass.
Seabeck, Wash.
Dr. John H. Matthews, 1928 44th avenue, S.W., Seattle, Wash. |
| July 28—Aug. 7 | Lake Geneva, Wis. |
| July 26—Aug. 4 | Miss Sallie A. McDermott, 19 West Jackson Boulevard, Chicago, Ill. |



EACH CROSS REPRESENTS A SUMMER SCHOOL

THE DEPARTMENT OF CHRISTIAN SOCIAL SERVICE

CHARLES N. LATHROP, EXECUTIVE SECRETARY

DISCUSSING THE HOUSING PROBLEM

By *Anne Vernon*

Social Service Secretary, Diocese of Rhode Island

A DISCUSSION group of Church people in a little Rhode Island town, after reading the chapter on "Housing" in *The Social Opportunity of the Churchman* came immediately to the question "What can members of this group do to make better housing conditions in our community?" The question expressed a real desire to be of service in some practical way, and suggested as well a feeling of discouragement at the bigness of the problem. It seemed as though the solution could only come through the activity of town or federal government, or by the action of the community as a whole. The little group seemed to be quite out of it.

First they accepted the premise that as children of one Father they were all brothers with the privileges of and responsibilities for service that this term includes, that all must have an equal opportunity for the fullest development of which they were capable, and that a home in the truest and best sense of the word was one of the first essentials for the securing of this development.

Now what does a home require for its material setting? Certainly the right kind of a house with the right sort of an environment. But how could we aid in securing this for the families of our community? As a means towards answering this question each member of the group was

asked by the leader to bring in a list of the essential qualifications for a house that was something more than mere shelter and protection from storm and cold, and that was capable of being made into a real home that would help in maintaining the solidarity of the family.

The following are the suggestions that came from the members of the group and which, while very elementary, may be helpful to some other group that would like to make a small beginning in the work and does not feel equal to attacking the problem in its larger aspects. The order in which the essentials for a home are listed is not necessarily according to their value but as they were given to the leader.

1. Air and sunshine for health and happiness. This means adequate ventilation and the abolishing of all dark rooms.
2. A fair supply of running water and decent sanitary arrangements kept in good repair.
3. Sufficient room to prevent overcrowding and so secure the privacy necessary for the protection of the finer instincts of our boys and girls.
4. A room which can be utilized as a gathering place for the various members of the family, where the elders can spend their leisure and the younger ones can bring their

Department of Christian Social Service

friends for fun and recreation. There is hardly anything more essential for maintaining the integrity of family life.

5. Heat, the lack of which is often the cause, during winter months, of the overcrowding which is a menace to both the physical and moral health of our boys and girls.
6. Adequate lighting; many a mother has broken down from eye strain, due to working in a poorly lighted room.

After a discussion of these material requirements for a home, the group felt that as Christian workers they could ill afford to neglect the elements that minister more directly to the spiritual and moral nature of a family, and so they made a strong plea for harmony and beauty as expressed by painting, papering and remodeling. This means the education and cooperation of family and landlord. They also insisted on the improvement and beautifying of the surroundings of the home.

But now after having evolved these standards there came the difficult question as to what steps could be taken toward the realization of these standards in the practical home life of the community. Here they discovered their ignorance of the resources of their community and of the tools with which they could work. Was there a

state building law, or had their town laws of its own which regulated the matter of dark rooms, fire hazards, etc.? and how far did they affect present or future buildings? and to whom could they turn for enforcement of said laws?

Had they a board of health and a board of fire commissioners, or was the authority vested in some one individual for the control of these matters? If the town authorities would not act could they go higher and appeal to state authorities? Who were they, and where could they be found?

Of course knowledge of all these possible resources of the community needed to be acquired and members were appointed to look them up, and plans were made to have those interested and particularly informed give the group the benefit of their knowledge.

After thrashing out the pros and cons of the housing problem from its many angles, the group reached the conclusion that each Christian citizen would make his or her contribution towards establishing these standards first in his work with individual families. Then as groups and organizations they could tackle the larger problems, one by one, as they arose, always working towards enlarging the circle of those interested, until each community becomes a united whole in its determination to solve its housing problem.

I want especially to draw attention to the last paragraph of this article. I believe it develops exactly what we mean by Christian Social Service in the community. If every parish would gather about its table a group of people contributing in their daily work to the various needs of the community—the Churchman grocer and Churchman banker, etc.—if they together would get clearly in mind what their contribution is to the community's life and then would ask themselves what effect their Christian principles should have on their work in the life of the community, if they then would go forth to carry through the conclusions to which they come as part of their Christian responsibility, I believe that their influence would permeate the entire social life of their community. Will some parish put this to the practical test?

CHARLES N. LATHROP.

THE SOCIAL IS THE SPIRITUAL

*By the Right Reverend Arthur W. Moulton, D.D.
Bishop of Utah*

SOMETHING is *right* with the world. We need to be braver—to fling aside our timidity and advance from our pessimism. The world is uneasy. No one with an eye can fail to see it. That uneasiness bulges out all about us. Let us rejoice and be glad. It is a divine discontent. It cannot be separated from Christianity. The preaching of the Gospel has brought the discontent. The Church is responsible whether we like it or not for the tremors which run through the frame of the world today. The Gospel and they who have preached it in faithfulness and passion throughout the ages have furnished the impulse which has given birth in this present generation to Socialism, the keener social conscience, a growing social consciousness and a real interest in social service.

The phenomenon which faces every man and woman who is interested in human things is a phenomenon which the Church herself has brought about. It is absurd, therefore, to assume that the Church has nothing to say concerning its disposition. If there is a ghost to be laid, it is the Church who can lay it. It is equally absurd to think the Church can have no influence upon the social future. The Church which is the cause can be the effect. That is the Kingdom of God, is it not? The Gospel which has raised the uneasiness can settle it. God is in this thing—the life of Christ is at the center. We shall all do well to remember that that which does not bear the inspiration of Jesus can never for long hold its head above water; that which does can never fail of accomplishment. The social conscience is the Christian conscience. The social consciousness is the product of the Gospel. The

works of social service never persevere apart from Jesus Christ.

It is evident that the desirable thing is a constructive spiritual force which shall seize the leadership and keep it. In these nervous and restless days a calm, controlling, upbuilding force is needed. That force cannot well be less than a spiritual force. The police force does not fit in here and all the appeals that are made to the police and militia might as well never be uttered. In the industrial phase of social uneasiness the strike is encountered more frequently today than ever. No doubt the militia can police a riot, but the militia is powerless to prevent a strike or to bring one to an end. It is a negative dose. It is not constructive. The soldiery stand pat. The police take in hand the *statu quo*—and leave it the *statu quo*. What branch of trade is ever deterred from declaring a strike by the thought of the assembling of the state troops? It is some other voice than that of the Chief of Police, which is required to still the storm. The social tempests are spiritual. Human lives and human souls are at stake. A constructive spiritual force is the only thing that works here. We are obliged to make use of the word force. That is the correct word. Spirituality is ultimately irresistible and invincible. It is force in every sense of the word, except the brute sense.

The truth is that Society is a spiritual fact. You may apply brute force to your heart's content and the only result you can possibly get will be a corpse. You might as well set a fox to counting out your chickens. They do not go together. They are disparates. In the midst of a seething

The Social is the Spiritual

whirl, when ideas are at work, when minds and hearts and souls are in conflict, the man with a club is a misfit. There is nothing he can hit, nothing he can subdue. When ideas are struggling there must enter a Master Idea. When minds are at odds, then is the place for a Master Mind. When spiritual conceptions are contending,

the situation calls for the supreme spiritual conception. This is a human world in which we live. Every side of the problem which is growing more and more complex is human: and being human it is spiritual. That the solvent of the problem can be anything else than spiritual is a contradiction in terms.

FOOD DRAFTS FOR RUSSIAN CLERGY AND THEIR FAMILIES

IT is with very deep appreciation that the following amounts of money are acknowledged in response to the appeal for the families of the Russian clergy. The money has been sent in food drafts to the Patriarch, Bishop Tikhon, at Moscow. The donors can feel very real satisfaction in the thought that the money they have given has in some cases saved children from actual starvation. One hopes there may be others who will desire to contribute money for this cause.

Miss Elizabeth C. Parsons.....	\$10.00
Mrs. Preston Cocke	20.00
Miss Guelma Serpell	10.00
Miss Harriet F. Toler	10.00
Rev. Barrett P. Tyler.....	10.00
Mr. Thomas W. Blackstone.....	10.00
Miss Fannie H. Bryan.....	10.00
Miss Juliet Marshall Smith.....	10.00
Mrs. R. H. Soule.....	10.00
Mrs. A. P. Gaillard, Miss M. A. Gaillard	7.00
Mrs. J. E. Wilson.....	5.00
Mrs. Philander R. Jennings.....	10.00
Miss Anna J. Vandervoort.....	100.00
Miss Carolyn W. Brown.....	10.00
Miss Marie Hepburn Benton.....	10.00
Anonymous	2.00
Rev. William Hamilton Nes and wife	30.00
Rev. Manning M. Patillo.....	30.00
Mrs. H. Hobart Keeler.....	25.00
Rt. Rev. J. S. Johnston, D.D.....	2.00
A member of St. Stephen's Church, Richmond, Va.	100.00
Rev. Leigh R. Urban.....	10.00
Miss Mary F. Ogden.....	10.00
Mrs. Daniel Kendig.....	20.00
Miss Frances Edge McIlvaine.....	10.00
Miss Mary Drummond.....	10.00
Rev. Henry W. Nelson.....	20.00
One-half Sunday Communion Alms,	

St. Paul's Church, Winston-Salem, N. C.	48.83
Trinity Parish, Torrington, Conn...	112.60
Rev. William Glenn.....	100.00
Miss Anna A. Broadfield, Mrs. Reynolds, and teachers Castelar School, Omaha, Neb.	10.00
Mr. C. H. Walworth.....	10.00
Miss Edna G. Walworth.....	10.00
Miss Mabel Walworth.....	10.00
Mrs. M. M. Bonnor.....	10.00
Mrs. William P. Anderson.....	50.00
Miss May N. Shafer.....	10.00
Mr. L. B. Robinson.....	10.00
Children St. Peter's Church School, Spokane, Washington.....	20.00
Mrs. D. C. McCormick.....	50.00
Mr. J. B. McClelland.....	10.00
St. Paul's Parish, Visalia, Cal.....	30.00
St. Paul's Bible School, Visalia, Cal.	8.65
Anonymous	1.00
Miss Caroline H. Preston.....	2.50
Mrs. Robert Ives Gammell.....	100.00
Anonymous	1.00
Miss Fannie Wise.....	5.00
Christ Episcopal Church, Spotsylvania C. H., Va.	1.00
Mrs. S. Naudain Duer.....	10.00
Miss Annie W. Colhoun.....	10.00
Anonymous	2.00
Miss Sarah H. McCreery.....	2.00
Miss Edith A. Jamison.....	10.00
Mrs. Butler	1.00
Mrs. Pierpont Morgan.....	25.00
Miss Lena J. Gibbs.....	10.00
Mrs. W. D. Bradford.....	10.00
Rev. Frank T. Hallett.....	10.00
Miss Sarah N. Hallett.....	10.00
Miss Isabel C. Myer.....	5.00
Mrs. T. F. Nutter.....	10.00
St. John's Sunday School, Providence, R. I.....	28.53
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	\$1,265.11

The list given above includes gifts received up to and including March sixth.

THE DEPARTMENT OF THE NATION-WIDE CAMPAIGN

WILLIAM H. MILTON, D.D., EXECUTIVE SECRETARY

GROWTH IN NATION-WIDE CAMPAIGN IDEALS

UNITY, EDUCATION, STEWARDSHIP

AT its recent convention a diocese which had formerly attempted only one-fourth of its Nation-Wide Campaign quota passed a resolution pledging hearty coöperation in undertaking the whole. In addition to this it adopted an adequate diocesan programme, the total being over \$52,000, as against \$8,000 last year.

In another diocese the diocesan programme was increased by more than four thousand dollars, and a roll call of parishes gave excellent hope of the total national and general missionary objectives being realized.

In another diocese where the Nation-Wide programme had suffered a severe set-back in 1921 the convention rallied to the challenge of the seemingly impossible and adopted an enlarged diocesan programme and started out on a vigorous campaign for both.

A missionary district, which had hitherto attempted no corporate fund for diocesan missions beyond contributions to the Bishop's purse, expressed its growing diocesan consciousness by adopting a missionary programme of its own.

The above observations refer to Nebraska, Kansas, Arkansas, Louisiana and New Mexico. Their action gains its full significance only to one who sat in their councils and observed the high level upon which the discussions were carried on. In few instances was the question of "askings" raised. The chief concern seemed to be to express

the unity of the Church in her great missionary endeavors.

Many impressions as to the progress of the Church's great undertaking grow out of these contacts with the field. Among them is the settled conviction that this great section of the Church at least has no longer any timidity about facing big tasks. The very magnitude of their own problems has accustomed these dioceses to think in big terms, and the big vision of the Church and her world-wide needs which has come through the Nation-Wide Campaign has ceased to startle or dismay. At the same time the Campaign has shown that the way to get things done at home is to link them up and make them one with the Church's farthest missionary efforts. The power aroused through unity pulses back more strongly into the home field.

The problem of the adequate support of the Church both local and general is recognized as an educational problem. It was said to me a number of times, variously expressed, that "our educational methods and emphases have hitherto failed to impress our people". Coming from the field, this means that the educational emphasis of the Nation-Wide Campaign has turned the attention of the Church's leaders to the fundamental necessity of missionary education.

The Campaign is thus settling down upon an educational basis in the field.

Growth in Nation-Wide Campaign Ideals

The real spirit of the Campaign is being interpreted, not as a drive for a great sum of money but as a movement to furnish our people with a supply of great missionary motives through education; which are two very different things. A sum of money is soon spent; but missionary motives furnish an endowment which makes the Church rich indeed. This is the endowment the Nation-Wide Campaign seeks to develop in the Church.

A most interesting experiment in college work is being made in Lincoln, Nebraska, under the Reverend L. W. McMillan. Through the efforts of Bishop Shaylor a parish church adjoining the state university grounds has been turned into a distinctive college church. It is called "The University Church". The rector gives most of his time to work among the Church students of the university. A choir, a student vestry, and other organizations of real parish life are in active operation, reaching practically every Church student. Student delegates from The University Church were present at a recent Nation-Wide Campaign meeting of the Churchmen of Lincoln held under the auspices of Holy Trinity Church. They asked to have a share of the diocesan quota.

A unique development in Kansas is the rise of Saint James' Parish, Wichita, under the Reverend Otis E. Gray. Two years ago the parish was not in existence. Now it has an attractive church, a comfortable rectory and a quarter of a block of ground in a rapidly-growing residential section of the city. This has been done without a dollar of outside help. Not being in existence when the Nation-Wide Campaign apportionments were made, Saint James's had no quota. Its delegates at the convention volunteered a pledge of one thousand dollars from the baby parish of the diocese.

Arkansas with her sixty-four white parishes and missions and eighteen clergy, and five colored missions and

two clergy,—less than 5,000 communicants scattered over 53,000 square miles, in a population of 1,700,000, of whom 500,000 are colored—is a field to challenge the attention of the Church. The special problem is, of course, the colored work. For this vast colored population we have no schools, no hospitals and only five missions with a total of 258 communicants. So far the resources of the general Church permit an appropriation of only \$1,800 per year to this field for colored work.

The special interest and triumph of New Mexico is Saint John's Sanatorium at Albuquerque. For the expenditure of \$20,000 the Church takes title to a property worth more than a hundred thousand dollars. It is one of the best sanatoria for the tuberculous in New Mexico. At last reports a little over \$9,000 had been raised. Seven or eight new churches were finished in New Mexico in 1921.

It is interesting to note the absence of certain criticisms which one has formerly heard more than a little of. For instance: I have not heard in the five conventions a single criticism of the "extravagance" at headquarters.

No one complained that his diocese had an unfair quota.

Nobody "knocked" *The Church at Work*.

No one suggested that the general objectives of the Church should be less for the next triennium.

Questions of all kinds were asked. The desire to know about the central organization betokened a hopeful interest as of one inquiring about matters of personal concern. It is possible, of course, that I have misread some of the "signs of the times", but I know that I have not misread the great, generous, responsive spirit of these dioceses. They will give a good account of themselves in 1922.

The Church has made long strides in the direction of national unity and solidarity.

THE WOMAN'S AUXILIARY

TO THE PRESIDING BISHOP AND COUNCIL

CHARLES EUGENE BETTICHER

THE Woman's Auxiliary first made friends with Mr. Betticher when he was a missionary in Alaska, when they knew something of the earnest, untiring work he was doing there, and it is safe to say that since then there was no speaker more in demand for Auxiliary meetings than he, and no speaker more popular at Junior Auxiliary meetings. And Mr. Betticher knew the Auxiliary and valued it highly, and because he so valued it, he could smile at it sometimes. Those who heard his list of "don'ts" at an Officers' Conference once in the Church Missions House have not forgotten his advice against seeing difficulties and depressing speakers by a recital of them.

As editor of THE SPIRIT OF MISSIONS, the Woman's Auxiliary also owes him much. He saw the whole mission field; he was deeply interested in all undertakings of the Woman's Auxiliary, especially perhaps in the United Thank Offering and the United Thank Offering missionaries, and was always ready to use the pages of the magazine so that Auxiliary matters should have all possible help. And one special new project we owe to him—the United Thank Offering Number which he has given us for the last two years. The possibility of such a plan was laid before him as a suggestion* from the United Thank Offering Treasurers' meeting in Detroit, and from the very first he entered into it, or rather carried it out, most enthusiastically. He prepared the two numbers and wrote the letters to the Auxiliary, and the success of the plan is due to him.

In trying to say a word, and it is a very inadequate one, of the gratitude of members of the Woman's Auxiliary, and of the appreciation readers of THE SPIRIT OF MISSIONS feel toward him, the Woman's Auxiliary secretaries at headquarters cannot but add a word of their own. They have been helped and cheered by his presence and example. Though those who worked with him knew how far from well he was these last years, they have seen nothing but brightness and joy in his work and a thoughtfulness for others which touched them even then and is now one of the reasons why it is very sad to know that they will not have his helpful, happy presence any more.

His going was so without warning that that fact adds to our sorrow, and yet it seems almost characteristic—as if he had just gone out from the work done so happily here to bigger work which he will do still more happily, so that the words of James Whitcomb Riley's *Away* naturally come to mind:

I cannot say, and I will not say
That he is dead. He is just away!
With a cheery smile and a wave of the hand
He has wandered into an unknown land,
And left us dreaming how very fair
It needs must be since he lingers there.

Think of him still as the same, I say,
He is not dead—he is just away!

GRACE LINDLEY.

GLIMPSES OF LIFE IN ARCTIC ALASKA

By Nellie W. Landon

The following glimpses of the life of a missionary nurse in the Hudson Stuck Memorial Hospital (formerly Saint Stephen's) at Fort Yukon, Alaska, are pages from a letter to a personal friend. The picture Miss Landon draws is so interesting that we are sure she will consent to share it with the readers of *THE SPIRIT OF MISSIONS*.

WE had two and a half feet of snow in September. It stays just as white and dry as the day it fell. Thirty-six below is the coldest it has been so far. There has been good skating. I tried but it was too hard work. I like hunting better. I never went out that I did not get at least one rabbit. They are pure white now and you can hardly see them in the snow. The woods look like fairy palaces, beautiful beyond description. The hoar frost makes even the tallest tree pure white from top to the ground. Then there are beautiful ptarmigans in the woods now. They are about the size of a large spring chicken and taste like them. I have not been able to get one myself but have eaten several. It has been too cold to go hunting for some time as your gun freezes as well as yourself.

I am getting to be quite a "musher." A "musher" is one who drives dogs. If you want a dog to get out of your way you say "mush", and if you want your dogs to go you say "mush". You do not really drive them, they just go, and go very fast, and much faster if they see a rabbit—across lakes and rivers, through woods, but always keep on the trail. I had a fine toboggan given me. They have handles like a plow and a place on the back for the "musher" to stand—when you are not running. I do not like to sit down and just ride. The first day I took the dogs out to "mush" them myself we only intended going a short distance.

We went along spinningly, through woods, over rivers, across a wide lake, through more woods to another lake. Then I thought we had better turn around. I took hold of the leader's collar, when to my astonishment they started as fast as they could go—on across the lake, through some woods, and out of sight. We started after them and although it was no laughing matter I could not run for laughing. The next time we saw them they were resting in the middle of the Porcupine River. Had they been going home they would never have stopped and we would have had a fine long walk at 26° below. Fortunately they waited for us. We turned them around and fairly flew home.

You will perhaps like to know something of how our days are spent out here. Sundays as well as other days are busy ones. There is the nursing and hospital work—eight patients. Service at 11:00 a.m. (native). Dinner. Sunday School at 4:00 p.m. with such attractive children, especially the little ones. I had twenty-six today (thirty-four on roll). Evening service at 5:30 (native) and service at 8:00 p.m. in English for the white people, who are few and far between—Doctor Burke and his wife, the school teacher and myself, and three "squaw" men (white men married to Indian women). Quite a number of the young Indian boys and girls attend this service too. They are always very reverent and love to sing.



THE HUDSON STUCK MEMORIAL HOSPITAL, FORT YUKON, ALASKA

This picture was taken by Archdeacon Stuck on April 25, 1918, just after his return from his last trip, a circuit of the Arctic coast. The hospital was then known as Saint Stephen's. Bishop Rowe decided to make the endowment of this hospital a memorial to the memory of its founder and the name was changed accordingly

The clock has now struck twelve and as tomorrow is washday I must get to bed and finish this some other time.

The Next Day, Washday.

The wash is over, in fact the whole day's work, and I am on guard for the night. I feel just like Benjamin Franklin as I sit here writing by candle light, as our acetylene lighting plant is out of commission as usual.

I will try to answer some of the questions which our friends at home ask. We are three and a half miles above the Arctic Circle and in some ways this country is well named "The Land of the Midnight Sun", the land of ice and snow, but when anyone says we have six months' darkness and six months' light I beg to differ as to the darkness. Here it is almost December and the sun rises at 10:00 a.m. and sets at 1:00 p.m. You may say that you prefer more sunlight, but we are thankful for this little. Soon we will see the sun just for a few minutes—as in July there are only a few minutes at

midnight when you do not see it. Now it goes along the horizon almost due south.

In 1862 the Reverend Robert McDonald, a Church of England missionary, began his work among the Yukon Indians. He translated the whole Bible, English Prayer Book and some hymns into the Indian tongue, a most colossal task as it is not a written language. They have no alphabet or characters of any kind. But they have learned to read the prayers and hymns, as the words have been spelled the way they sound. For instance, this is "Hallowed be Thy Name,"—*Nyoooh rzi rsuyoochootintoo*. "O Lord, open Thou our lips,"—*Kekwadhut, nikijit-nyiwchoitvanniis*. Some ask if we learn a new language. Yes, we try very hard and have learned many words. If some one comes in and we ask them how they feel and they say something that sounds like *nirzi* they mean "good" but if they say *nirzi kkwa*, they mean "no good". Or if one of the little sick children says something

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that sounds like *sizzitkwiltsik*, they are hungry, and if you give them a cracker they are happy.

Now as to the kind of food we eat. Needless to say it all comes out of cans, or dried in boxes. Oh, for a nice glass of milk! I am afraid I will forget what it looks like—but then we have plenty of canned milk and dried fruit and canned vegetables of all kinds, spinach, tomatoes, peas, asparagus, beets, cabbage, etc. Our potatoes are dried. Our eggs are powdered. The meat (O, for a nice piece of lamb!)—well, it would not be so bad if you could know how old the monster moose was before you shot him, and pick out a tender one. I am afraid the one we have is rather old as he, or it, weighed a ton or more. The caribou meat is a little better. It all tastes good if you can get it into shape to swallow. We insist on having fish on Friday for a change and it is fine.

We have breakfast at 8:30 (after feeding the patients). We have two girls, aged 14 and 18, that we are trying to bring up in the way they should go and give them a home—which is not an easy task where morals are so lacking, but the bishop sent them to us. They are doing much better than at first. We used to be hunting for them most of the time. Now they are happy and contented and quite a help. We also have a young Indian man who chops the wood, carries the water from a hole in the river, and keeps up the fires. He is *nirzi!*—very good. Besides these three and our patients there is only Miss Gunz (the other nurse) who is doing the cooking—my turn next—Miss Cleaver and myself, living in the hospital.

I will try to picture the village to you. It is not a town. We have no streets, only trails wide enough for your two feet, and the life is most crude. The population varies. Most of the time there are between two hundred and three hundred, and at Christmas time they say there are as

many as six hundred here. Other times they are out on their trap lines—hunting, fishing and chopping wood—their only means of making a living. Every family has a dog team; they could not live without them. Five minutes' walk back of the village will bring you to a beautiful lake. Keep on and you will come to one after another—all sizes. In these lakes live many hundreds of muskrats. For the skin of every one of these animals you get two dollars at the store in the spring. In between the village and these lakes are woods of spruce and willow with many narrow trails running through them. In these woods are rabbits by the thousands, many willow grouse, spruce hens, ptarmigans, ermines, porcupines, etc., and so many ducks in the summer time. Of course to get the larger and more valuable furs they go fifty, sixty or more miles away and are gone for weeks at a time. Those that have gone out and come back have had no success at all. They say it is on account of the forest fires last summer; whole islands were burned up.

I am most happy and contented in my work here though there are times when I have to make myself forget that I am so far away from friends and things that mean so much to me. Most especially I miss the Blessed Sacrament. There is not a priest in the whole interior of Alaska. We are hoping one will come in over the trail. The last time we received the Sacrament was in Seattle the morning we sailed. Think of Christmas without it! It is very helpful to know there is a Spiritual Communion for those hindered from Sacramental Communion and it means far more to me than I expected it would to rise early on Sunday morning and Saints' days and read the service in my room and to offer and present all my desires, wishes, joys and sorrows. It helps to fulfill the desire to receive Him whom we cannot receive Sacramentally.

MEMORIAL SERVICE

On Thursday, February ninth, there was held at the Church of the Incarnation, New York, a memorial service for Miss Julia C. Emery. Addresses were made by the Bishop of Alaska and Bishop Lloyd.

We regret that it is not possible to publish both addresses in full, but there is available only a stenographic report of that of Bishop Lloyd. We are glad, however, to share with the readers of *THE SPIRIT OF MISSIONS* the beautiful words of appreciation of one who was so closely associated with Miss Emery during twenty years of devoted service.

IT is a striking thought that we are assembled here to thank God for the life of perhaps the most shy and the most retiring servant whom the American Church ever knew. And yet that body which represents the strength and the power and the authority of the Church, prevented from suspending its labors, has thought it only fit that a delegation, in the persons of the Bishop of Georgia and the Rector of Saint Thomas's Church, in this city, should be here in the name of the Church to join in our offering.

I suppose that there is no soul identified with the work of this Church anywhere in the world who would not count it a privilege to be here this morning, to do honor to that servant. In this congregation are represented all who work and all who pray from all over the world, to do honor to the person who studied to prevent herself from being observed. Is it not striking?

And yet another thing. I do not believe in our time any single servant of the American Church rendered more effective service in the Church's work than this woman. Estimated in the matter of drawing people to give themselves to the service we must answer for, I question whether there is any single person to whom as many would point as the source of their inspiration, whether men or women. Whether considered from the standpoint of financial assistance, I question whether any single person has showed as many people the real use of the money God gave them or the privilege that came to

them in its use, as this retiring woman. Or considered from the point of view of a completed enterprise, I question whether there is any single person who has served the Church in our generation who is identified more entirely with the completion of that for which people prayed and served and made offerings than this woman.

And yet—am I not right?—not one of those things comes to our thought this morning. They are all as though they were nothing. We have come here to thank God that we have seen the servant of Jesus Christ finish her course with joy. The Bishop of Alaska has just now said to us that it was personality. Yes, it was personality; but did anybody ever come in contact with Miss Emery without knowing it was personality illuminated? Manifestly the Spirit of God was with her.

The gentleness of the woman—why, it was easy to think any force might have pushed it aside; and yet she steadily and without wavering and continuously gave herself to the task which she had chosen. And everyone loved her even when they disagreed with her.

And her astonishing understanding! You know I walked right by her side for twenty years. I observed her and took courage because she was the exhibit of what a mortal can be if the mortal will let the Master use her. His gracious kindness hedged about and made it possible for her to live in the only atmosphere that she could have survived in, for outside of her home she belonged to everybody. She shared

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everybody's grief. I never heard her speak two ways.

And the beautifullest thing of all—and I think you and I will carry it along with us the rest of our journey—was her superb courage. She never was afraid, though so little in her body, and so easily, easily embarrassed; so certain the other person was right; so certain the other person was wiser, yet following the light as she saw it without wavering.

I have gone into her office again and again and again, when the Board seemed to be almost ready to give up, just to look in Miss Emery's face and see how she was thinking about it; and the quietness and the serenity of her smile could come from but one source. She knew the Master's promise was good and she sent me back to my place to smile at the Board's pessimism.

You know the thing I believe her example will bless us most in is suggested in the Gospel that happens to fall for this service—the Master's serenity when He looked out on the damage that was being done everywhere. The servants came and said, "Master, must we destroy the dam-

age?" "No," He said; "let it alone; let it alone." Can you think the quietness? Can you think the serenity? Can you think the knowledge of what the end will be in these words? Let it alone until the harvest. Treat them all alike.

You know I think Miss Emery was a living witness of just what that serenity in our Master was. I think she was an exhibit of the gift He gave the disciples when, appearing to them after Easter, he said, "Be at peace." Can you think Miss Emery frightened? Can you think her disturbed and apprehensive? Her serenity went through her working days, and in the evening it was her serenity that one almost stood in awe of as she waited for her Master's summons. Or take it backward. People who know never make haste. People who know are never overwrought. People who know are the strong ones who sustain those who are afraid. People who know exhibit the strength and the dignity and the power of your Lord.

Such was Miss Emery. Follow her as she followed Christ.

THE MARY E. HART MEMORIAL

THE delegates of the Woman's Auxiliary to Detroit will remember that at the Triennial of 1919 we thought lovingly and gratefully of what Miss Mary E. Hart did for the Church when she started the work of the Little Helpers. As we all know, Miss Hart was a devoted officer of the Woman's Auxiliary of Western New York, and it was through her loving thought that she and her little nephew, Gaylord Hart Mitchell, organized the work which has done so much for the children of the Church and through them for the children in our missions. At the Triennial it was decided that there should be a memorial to Miss

Hart, and the following resolution was passed:

Resolved, that the Mary E. Hart Memorial be made in the form of a gift of \$5,000 for the school for Navajo Indians, it being understood that Western New York will contribute \$1,000 and do all work connected with the raising of the fund.

Since then it has seemed wise to make a slight change in the destination of this memorial gift and to add it to the \$5,000 given from the United Thank Offering for a *hospital* at San Juan, New Mexico, in order that there may be one strong mission work there instead of two possibly weaker ones.

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The hospital, however, will do much teaching among the Indians, so that the object is not radically changed. The diocese of Western New York has worked faithfully for this memorial, and, of course, has given much the largest share. About \$2,000, however, is still needed. It is quite unthinkable

that we should go to Portland with this small memorial incomplete, so the attention of the branches is called to the fact that gifts are needed. Mrs. P. N. Nicholas, 250 Washington Street, Geneva, N. Y., is the chairman of the committee, and will be glad to hear from the different branches.

THE OFFICERS' CONFERENCE

THE Officers' Conference of the Woman's Auxiliary was held on Thursday, February sixteenth, in the Board Room of the Church Missions House, and was preceded by the celebration of the Holy Communion at 10:00 a.m. in the chapel. The subject of the conference was *Field Work*, but as Mrs. Biller who was to have presented the subject was prevented from being present the general plan was changed somewhat.

The meeting was called to order by Miss Lindley and the following dioceses were represented: Long Island, Newark, New York and Michigan.

Mrs. Browning of Newark read the message of sympathy for Miss Emery's sisters prepared by the committee appointed at the January Conference for that purpose, and Miss Theresa Emery's reply.

Miss Lindley announced the election of Mr. Franklin as vice-president of the Council, which election had taken place at the February meeting. She also spoke of Miss Emery's book, *A Century of Endeavor*. This history of the Board of Missions for the one hundred years of its life is of the greatest value and Miss Lindley urged upon the women that they do their utmost to ensure for this book the circulation which it should have. *The Alaskan Calendar*, which can be obtained at 281 Fourth Avenue, New York, price fifty cents, was also mentioned, as were the two new United Thank Offering leaflets.

It was announced that the report of the committee appointed by the Council to consider the matter of the relationship of the Woman's Auxiliary and the Church Service League had been sent to the diocesan presidents though formal action by the Council had not yet been taken.

The Conference had the very great pleasure of listening to a most interesting talk by Mrs. A. A. Gilman of Hankow, China.

It will be remembered that in 1912 the eleven dioceses of the English, Canadian and American Churches in China united to form the *Chung Hua Sheng Kung Hui* (The Holy Catholic Church in China). In 1915 this Church established its own Board of Missions which carries on its own missionary work. In 1918 the three presidents of the American Woman's Auxiliary in China drew up a letter to their own Bishops asking their approval of a plan to consult the women of the English missions in China as to whether or not they would like to form branches of the Woman's Auxiliary. The development was most interesting. Upon the advice of Bishop Roots it was decided to write to the executive committee of the Chinese Mission of the Chinese Church a letter to the effect that the Hankow Branch of the Woman's Auxiliary would like to invite one delegate from each of the eleven dioceses to talk over the possible formation of a National Woman's Auxiliary for China. This letter met

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with cordial response and instead of one delegate from each diocese it was decided that one white and one Chinese delegate should be sent. Peking, however, decided not to send any delegates, as to them the formation of an auxiliary for women would be a backward step. In their estimation men and women should not be separated in their work—an interesting point of view of our Chinese sisters!

Mrs. Gilman reported that the delegates who had been sent carried on most interesting discussions in regard to their name, method of organization, activities, etc. It was finally decided that the name Woman's Missionary

Band be adopted and work for the future was planned—one interesting feature being Mission Study, for which a series of lessons has been prepared.

THE APRIL CONFERENCE

THE April Conference will be held at the Church Missions House on the morning of Thursday, April the twentieth, at 10:30 o'clock.

The celebration of the Holy Communion which always precedes the conference will be held in the chapel at ten o'clock.

The subject of the conference will be *Plans for the Triennial*.

HOW CAN WE STOP?

The following interesting letter has recently been received from Mrs. Claude M. Lee, the wife of the doctor in charge of Saint Andrew's Hospital, Wusih, China:

THREE thousand people, one American hospital with forty beds! That is Wusih, and only seventy miles from the great port city of Shanghai. It is free clinic day at Saint Andrew's Dispensary. From all over the city and outlying villages, and countryside, the sick who are too poor to pay for treatment, have gathered. Old men and women, fathers and mothers on whom whole families depend, little children, and tiny, pitiful sick babies. The scene, more than any other about the hospital, brings to my mind the time long ago when our Lord, in His human form, went about doing good. These poor people are so helpless, so poverty-stricken, so in need of care, and they gather here in much the same spirit which must have brought the suffering multitudes about the feet of the Saviour. Only one day in the week is this free clinic held, for, like all mission hospitals, Saint Andrew's must be as nearly self-supporting as possible, and that in spite of the invaluable help it receives from time to time from home is a hard struggle in these days of high prices. But who could pass by

heedless of the appeal of these suffering ones who cannot pay even the small fee ordinarily charged? So on Wednesday afternoons the gates are wide to all who come, "without money and without price".

This clinic though is becoming an increasing drain on the hospital resources. Doctor Lee and Doctor Pott are really worried. They wonder whether they will be able to keep it up. Two hundred and fifty patients one afternoon, all to have medicines or surgical dressings, all free. How can we go on doing it? But how can we stop? The poor have learned to depend on this clinic and we cannot disappoint them. It seems absurd to say it, but one dollar a day right through the year would keep that clinic going. During one afternoon fifteen dollars worth of quinine alone was given away, but that was only once.

Doctor John W. Wood has been at Saint Andrew's, Wusih. He knows its worth. I am sure he will be glad to say a good word on our behalf to anyone who cares to write him at 281 Fourth Avenue, New York.

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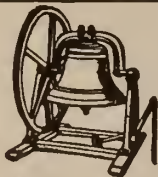
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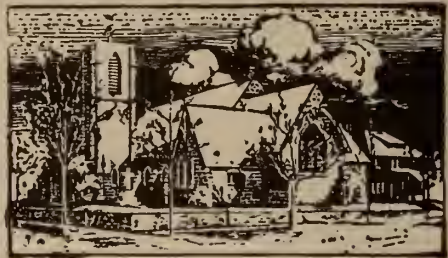
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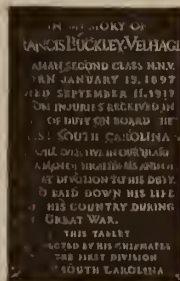
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